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No. 8.

Expect Great Things from God. Attempt Great Things for God.

WELCOME, thrice welcome home! Miss Child, the editor of LIFE AND LIGHT, who started last September upon a missionary tour around the world, has been often reported in these pages by her interesting letters from India, Ceylon, and China, making those who stayed at home sharers in her opportunity. After a delightful visit in Japan, she has crossed the Pacific and arrived at Vancouver, July 1st. By the time this number of our magazine reaches our readers she will have been warmly greeted in the old familiar rooms of the Woman's Board, and will be resuming the care of "copy" and "proof," while she dispenses the treasures of information and wisdom which she has laid up in store.

EDITORS PRO TEM.

THE International Missionary Union held its thirteenth annual meeting at Clifton Springs, N. Y., June 10-17. Seventeen organizations and twenty-one countries were represented, thus giving breadth of view and diversity of operations, while the unity of spirit bound the whole in a harmony that was uplifting and inspiring. The American Board led in the representation, forty-two being present, while the Methodist Episcopal Board with twenty-seven, and the Presbyterian with twenty-five missionary workers, made up the majority in the total of one hundred and twenty-seven. The first session was on Wednesday evening, and is known as the Recognition Service, when the missionaries give briefly their names, fields, and work, also the name of the society with which they are connected and their length of service. The

forenoon sessions opened with devotional services followed by discussions of topics of vital interest. Among these were: "Work of missionary wives and mothers on the field," "Expediency of individuals, or individual churches, sending out and supporting missionaries," "Home apathy in presence of great debts and persecutions," "How to awaken interest in supporting the regular boards," "Wisdom of supporting in America students from foreign lands." Repeated and tender allusion was made to those suffering persecution and martyrdom, and expressions of confidence in God's purpose yet to be revealed in the Armenian massacres seemed like prophetic visions. Friday afternoon is devoted to the lady workers. Mrs. J. T. Gracey presided at this session, and addresses were made by missionary ladies from India, Africa, Japan, China, Turkey, Bulgaria, Persia, and Burma. Saturday afternoon was given to addresses to young people, and the evening to stereopticon views from foreign lands. The sermon on Sunday was preached by Rev. Jacob Chamberlain, D.D., from India. A session of much interest was held on Sunday afternoon, led by Mr. D. McConaughy, Jr., General Secretary Y. M. C. A., India, who represented Y. M. C. A. work in foreign lands. The Student Volunteer Movement was presented by Mr. H. T. Pitkin, and Medical Missions by Dr. W. J. Wanless of the Presbyterian Board. Various countries were presented at each evening session. Rev. Dr. J. L. Barton presided at the closing evening session, when all returning missionaries or those going for the first time were upon the platform, and made brief addresses. There were forty-one. Dr. Henry Foster gave the address, which was tender, practical, and earnest. Delightful reunions of workers in the same field and much enjoyable conversation filled the spaces of time during the busy and profitable days.

S. B. C.

MRS. EDWARDS, of Inanda, who is on a six months' leave of absence in Cape Colony, wrote interestingly last April from a mountain farm of 8,000 acres, belonging to a Mr. Thom. His father went to the Cape in 1813 as a missionary, married a Dutch wife, and his children grew up as Dutch children. Mr. Thom has about seventy black people on his land, with whom he has services every Sabbath, and for whom his wife has a Sunday school. He says "These people are in our employ, and the Lord expects us to teach them to be Christians." Here and in other visits, at Wellington, Johannesburg and Natal, Mrs. Edwards is trying to gain strength and form better habits about sleeping.

MISS BIGELOW wrote from Inanda, under the same date, that they had one hundred and ten girls in the school, and that almost every Sunday some

girls would stand up and say, "I choose Jesus." Some of them also wish to go to Gazaland, but cannot, because their parents object. One girl said she wanted to go years ago, but when the Gazaland missionaries went her father said she was too young, and even now he was unwilling; but when she found she could not go herself she sent her Zulu Bible as a gift. She had read somewhere a little poem that comforted her heart about keeping hope, for

"It will all come right
Some day or night."

The Sunday previous, when Miss Phelps asked all who wished to unite with the church to go to her room, there were thirty-five who went.

A TOUCHING incident is given in *The Regions Beyond* of a company of Chinese women who were being given a lesson on consecration. Miss Havergal's hymn was read to them, and when it came to

"Take my feet, and let them be
Swift and beautiful for thee,"

they all looked uncomfortable, and after a long silence they said that God's spirit had convicted them—that their feet (because bound) belonged to Satan, and not to God. One by one they yielded, and said, in spite of all it must cost them, they would give their feet to Jesus; and so they endured the intense pain of unbinding, that they might walk better on Christ's errands.

The World For Christ tells the story of an old Japanese Christian belonging to the Presbyterian church in Tokushima. He was baptized when seventy-one years old, and as the Japanese Bible is printed in small text, and his failing sight threatened to deprive him of reading it, he determined to prepare with his own hands a copy of the New Testament and hymn book. His eyesight was so poor that he had to use a magnifying glass, but he completed the task when he was seventy-five years old, and the whole work makes an imposing library of twenty-three volumes. He is a regular attendant at church, and unless he has learned beforehand where the text and lesson are to be found he carries the whole set of books with him, and selecting the proper volume, he finds the place and closely follows the reading.

THE Christian Endeavor Convention held last June in Mexico, if not so large as that held in Washington, at least proves that Mexican Endeavorers are no whit behind others in enthusiasm and zeal. Mrs. Howland tells us that two delegates proposed to walk from Guadalajara, a distance of 500 miles, carrying the beautiful new white and gold banner of their society. We almost hope they did not attempt it, when Dr. F. E. Clark, in riding the

same distance, says that the thermometer stood at 98° in their Pullman car, and that for thirty-six hours they were baked, and broiled, and roasted, and stuffed with dust.

OUR prayers and our sympathy should follow the dear girls who have just graduated from our schools in Turkey, going out from that shelter to desolated homes. Eighteen such girls, bright, loving, and attractive, were in the senior class at Aintab.

IT is said that the substitute for the marriage ring on the island of Aneityum, New Hebrides, was the "marriage rope," put around the neck of the bride. This she wore all her life, and when her husband died she was strangled with it by his nearest relative. The Rev. John Inglis, who began his work there in 1852, reported that there was not a widow on the island, nor any word in the language for widow. The law demanded that on the death of her husband the wife be strangled, and her body cast into the sea with his.—*The Church At Home and Abroad.*

THERE is something most pathetic about the aged in heathen lands. At best their remaining years must be few. And likewise few must be their opportunities to hear, to believe, and be saved. Their memory fails, their vision grows dim, gray hairs and the infirmities of old age are upon them, earthly comforts flee, and they sit desolate and helpless as the shadows of life's evening gather about them. There are thousands of these aged ones in all unevangelized lands who have reached that time of life when they most need the comforts of the gospel. At the present rate of the Church's activity, what multitudes of these aged ones must pass away without hope, groping in darkness!—*The Missionary.*

CHINA.

THE PRESENT OUTLOOK IN FOOCHOW.

BY MISS ABBIE B. CHILD.

WE esteem it a very great privilege that our visit in Foochow is at a time of rejoicing, of joy over the best of blessings—a special turning toward Christianity throughout the mission. The patient labor of years is at last rewarded; the weary waiting for palpable results, hoping almost against hope, is over; the blessing has come—missionaries and native helpers alike wear radiant faces as they tell one another the good news. The Chinese salutation, "Have you eaten your rice?" and our own conventional "Good morning," are changed into, "Have you heard what a crowd we had at the chapel last night?" "Did you know a deputation came from another

village yesterday to invite Christianity?" "What shall we do about the church at Ponasang? It will not hold the people much longer." "Shall we ask the boarding-school girls to stay away to hold service in their own building, so as to make room in the church?" "No, that won't do; they are a great power in the service in the responses and the singing, an attraction, and an object lesson just by being there." "Moreover they need to be taught loyalty to the church, which means attendance at its services." This last from Miss Newton, who never neglects anything in the many-sided training she is giving her girls. "Well, what shall we do?" No answer. The same questions are asked about the church in Foochow city, where it is the boarding school boys who take a large space, and about the smaller chapels in other parts of the city and in the country.

We find the same crowding in other departments. In the girls' boarding school ninety pupils and teachers occupy a schoolroom thirty-two by twenty feet large. Three pupils sit at desks made for two, and others are packed closely together on benches around the sides of the room. In some of the recitation rooms the girls stand huddled together, because there is not room for seats. The dining room filled to its utmost will not hold them all, and tables have to be set in the cook's sleeping room and in a recitation room. The clatter of preparation for the noon meal is decidedly distracting to a class in arithmetic. Seven girls sleep in a room ten by sixteen feet large. There is no room for sick girls. In the two or three weeks before we arrived forty of the girls had malarial fever. No wonder that Miss Newton got out of a sick bed to welcome us! It is not so very long since one of the girls was taken ill with small-pox, and Miss Newton moved her into a little room next her own chamber to avoid contagion in the school. "There was nothing else to be done." There is much the same condition of things in the boys' school and in the day schools in and about the city. I shall not soon forget the beaming face of one day-school teacher when Mr. Beard promised him an enlargement of about four feet in his room the morning we visited it.

For definite results, it is pleasant to record that seventy-nine were admitted to the churches in February. [Later.—There were one hundred and twenty additions in April.] This represents only a small portion of those who applied for membership. The missionaries and native helpers, who know the applicants better, are extremely careful to receive only those who are sufficiently instructed to understand the purport of the act, and who give proof of being true heart Christians. The number of those who are inquiring as to the "doctrine," groping blindly after the truth, reaching out eager, expectant hands for a blessing whose significance they but dimly understand, are numbered by the hundreds. For years and years the missionaries have



VIEW OF FOCHOW CITY AND THE WHITE PAGODA.

been laboring to inspire just this desire in those about them, and now it has come in a way that is overwhelming. The plan is that where there is a request for it a native helper shall be sent to hold services, gather the children into a school, and in time establish a permanent outstation, the missionaries guiding, superintending, and as often as possible visiting the places. As may be imagined, the supply of helpers has proved entirely inadequate to the demand, and the missionaries are at their wits' end as to how to bring in the harvest so that none of it be lost. Oh the pity of it, that some of it must inevitably be lost for lack of means and workers!

In the Chang Loh region, under the care of Mr. Hubbard and Dr. Whitney, the number of schools and preaching places has more than doubled the last few months. In January word came to Ponasang that there were many more inquirers than could be cared for by the force of workers. The native pastor and others were much stirred by the news, and an evangelistic band was organized, consisting of the pastor, a theological student, and three business men, to go there to hold meetings. Crowds came to hear them. On Sunday people gathered from villages twelve or fifteen miles away; at one place thirteen villages were represented. Only young and strong men could come so far, and it was said to be like the feast of lanterns to see them coming before daylight in the morning and going away after dark at night. At one place an ancestral hall was used for the services, at another a heathen temple. It is pleasant to sit in Miss Newton's cozy parlor and see the theological student, who had remained in the region, relate his experiences in her sympathetic ears. We cannot understand what he says, but we can see the unbounded enthusiasm in his face and expressive gestures. The good work still continues, and his room is crowded with inquirers every night in the week. His special purpose in calling to-night is to ask Miss Newton to receive a girl from the village into her school. How she is to be accommodated is a problem, but he goes away happy in the promise to "crowd her in somewhere" if she really wants to come. The same work is going on to greater or less extent all over the mission as in this region.

We naturally ask what are the reasons for this wonderful movement just at this time, and strangely enough those most conversant with affairs connect it with the Ku Cheng massacre. The execution of the ringleaders in the massacre gave the impression of power in the hands of foreigners, and Christians convinced many that they are good people, and have something that others want. Those previously held back by fear now have courage to proclaim their interest. Perhaps the best reason is that given by a native pastor: "After the massacre the whole world was praying for this part of China."



THE WHITE PAGODA, FOOCHOW.

The greatest present need in this mission is workers. Such an opportunity for gathering an abundant harvest was never known here before, and may not come again in this generation. One of the revelations of our visit here is the fact that for lack of laborers the work for women is far behind that for men. In India our work seemed well abreast with that of the American Board, but it is not so here. Of the seventy-nine who united with the church in February not more than half a dozen were women. Here, as everywhere, the women are most bigoted in their devotion to heathenism. We are told of one woman whose husband was to be received into the church who, in the very middle of the baptismal ceremony, appeared at the chapel door, marched down the aisle, seized him by the queue, and dragged him away with her. He was admitted at another time. Numberless instances of violent opposition emphasize the need of special effort for the women. The mission has asked for seven single ladies to be sent out this year, and this is none too many. Just before we reached Foochow eleven English ladies arrived to reinforce the Church of England mission here, which, added to the three who came earlier, make fourteen. The Methodists have twelve single ladies at work in this region. Our Board has two, and the Board of the Interior one.

As we sit at Mr. Beard's table with good Pastor Ling and his wife, the question is asked, "What special message shall we give Miss Child to take to the women in America for us?" "Tell them to send us more ladies," said Pastor Ling. "Yes," added Mrs. Ling, "tell them we want twenty or thirty." Much the same question is asked by Miss Newton, as we sit surrounded by the girls in the schoolroom after prayers the night before we go away. Their first thought is to send love and thanks to those who are giving and praying for them; the second, to ask for a larger building for their school. Then one of the girls said, "Tell them we want a lady for Ing Hok." This is the signal for others; one by one they ask for ladies to work in the homes from which they come till they number thirty. I pass on the message, but, unfortunately, I cannot pass on the faces of the girls, their shining eyes and flushed cheeks, as they begged for this blessing for their homes.

The picture which will always remain in my memory is intensified as we say good-by the next day. They form in two lines outside the building, and after singing "God be with you till we meet again," our sedan chairs pass along between them, while they wave their handkerchiefs in true Chautauquan style; then they gather in a bright group about the gate to send off half a dozen bunches of fire crackers in a truly Chinese parting salutation.

Pray for China, dear friends, that her great need may be supplied, and that her people may learn to know our Lord and Saviour, Jesus Christ.

VALUE AND NEED OF NATIVE WORKERS.

BY MISS ELLA J. NEWTON.

THE present remarkable ingathering in the Foochow Mission has emphasized two facts to us: the great need of a larger number of trained native workers, and the immense value of such workers. The financial problem has been an important one this year in all the missions, but we are confronted by the more serious condition of an inadequate supply of men and women to meet the present need, and we are forced to refuse Christian teachers to those who would gladly welcome them and contribute largely toward their support.

The present movement is reaching not only men of means, but also of education, in the Chinese sense of the word, and they need teachers with well-trained minds and well-developed characters. The work has suddenly taken on new aspects, and assumed such proportions that it is impossible for the little handful of missionaries in the field to give personal attention to all its departments, and great responsibility must come upon the native workers. Self-supporting churches are springing up, and a hitherto unknown spirit of independence is being developed. This condition of things calls for wisdom, tact, and judgment, such as inexperienced men and women just emerging from heathenism rarely possess. Time is an important element in the needed training, and we are very grateful for the Chinese Christians who have been growing into fitness for work during the past few years.

Pastor Ling came from his country charge some six years ago to fill a difficult place in the First Church of Foochow Suburbs. Gradually he gained courage as he gained the confidence of his people. With eyes, and ears, and heart wide open for improvement, he has grown in mental and spiritual stature, and, led by him, his church was the first to assume self-support. With a band of his own members he went on an evangelistic tour through a part of the Chang Loh field, where village after village was calling for a preacher, and his story when he returned stirred many hearts, and had much to do with the better provision which has been made for gathering in the people in those newly awakened sections.

A modest young man, whose earnest Christian life had long commanded respect, with one of the boarding school girls for his wife, was sent to a gospel-hardened city where there were only a few Christians and the work seemed almost hopeless. He was not a preacher, but had been trained in the Christian Endeavor Society, and had a great love for souls. With strong faith and patient wisdom he won the hearts of those about him, and little by little new interest was awakened. A few weeks ago a large and beautiful

ancestral hall was dedicated as a church in that city, and the enthusiastic members now pay their pastor's salary,—a larger one than he received when in the employ of the mission.

The wife of one of our preachers, and quite the better half, has patiently moved with her husband from station to station, teaching school and working among the women, besides caring for her own children; her amiable disposition being one of the important considerations in the selection of a place for her husband's work. Her voice has long been in training with a very deaf old father-in-law, when, lo! she emerges from her seclusion, perhaps the finest speaker in the Woman's Annual Meeting, fearlessly denouncing heathen customs, and urging her sisters on to higher grounds of action. These years have not been spent in vain.

Little more than a year before her graduation it seemed as if "the naughtiest girl in school" must be expelled, and all the labor and patience expended on her be lost; but the Holy Spirit touched her heart, and her rare talents were consecrated to soul-saving. Away up among the hills in her lonely home she began her work with a few children, and on Sunday, when no preacher came, she taught the scattered Christians. A year passed by. Earnest inquirers began to come in. Some were baptized; and among themselves they raised the money for a little chapel, desiring that she should continue to be their preacher as well as teacher.

No foreign missionary can do what these native workers are doing. They understand their own people, are not easily imposed upon, and can prove to those around them the power of the gospel of Jesus Christ to remold the heart and life of even a Chinaman.

What methods are being used to train the young people in our schools for service? The careful, daily study of the Bible, various forms of Christian Endeavor work, our evangelistic bands, etc., are all planned with this thought in view. The young men go out on Sabbath afternoons to work in Sabbath schools; the girls visit the homes of heathen women, and strive to lead them to Christ.

In the girls' school the sense of responsibility is being developed by the Self-Government Society, whose rules, with penalties attached, are posted in the schoolroom, and when difficult questions come up, the united decision of this society is generally wise. Occasionally differences arise, and a committee of arbitration has been appointed by themselves to settle such cases. So, in their little Christian republic, they are learning the duties and responsibilities of good citizens, and will be better prepared in after years to decide wisely the graver questions which will arise in the churches and communities of the new China.

AFRICA.

ZULULAND.—KRAAL GIRLS IN AMANZIMTOTE HOME.

BY MRS. O. R. IRELAND.

Now we are limited to thirty-five girls, and that is all we can accommodate, with our present room. I want to give you the stories of one or two of the girls who have come this term. Sunday evening, Jan. 26th, just as we had closed our evening meeting, four girls came and asked to be taken in. While I was talking with them one of our girls said, "That one is Nozihlangu,"—Poitela's daughter, who came here two years ago, and whose mother was so angry that her father said he thought it was better for the girl to go home for a time, but he hoped she would be able to come again. I never shall forget the pleading look that came into her face as her father said this, as though she would beg us not to let her go. But her father was an earnest Christian, and Mr. Ransom felt we ought not to keep a girl against such a father's wish. So the poor girl went, and we soon learned that as soon as she reached home the mother made arrangements to send her off to the man whom she wished her to marry, and who already had four wives. Nozihlangu tells us now, that when she had been allured some distance from her home by her own friends, people came from the kraal of this man to ask her to go to him, and when she refused they carried her there. Here she was kept some time, but was at length permitted to return home, as is the custom for the girl to do after the engagement ceremonies are over. After this she went again to the inquirers' class, as she had done before she had left home. The leader said to her, "Why do you come here when you have been away and become engaged?" (The practices at such a time are so immoral it was not considered fit for her to come back into the class.) She answered: "I did not go of my own will. I was forced to do so; my heart is the same as it was before." A second time she was forced away. Last November her father died, and she wanted then to leave her heathen mother and brothers, but could not find the opportunity. When she did come it was because her friends were making preparations for the marriage, and she knew it was her last chance. In a few days her uncles and brothers found out where she was and came to get her away, but she refused to go. After a long talk with Mr. Ransom they went away pleasantly, leaving the girl,—all but one, who was so insolent that Mr. Ransom would not allow him inside the gate.

The next morning early this brother and an older one came down to our house and demanded the girl, saying they would have her even if they broke into the house. So I came in and locked the doors. Then they came to

the veranda, and began to knock and pound the doors with their big sticks, talking very angrily, and calling to the girl to come out. I sent word to Mr. Ransom, who came down and ordered them out of the yard. But they were very unwilling to go, and struck the ground again and again with their sticks and talked in a very insolent manner, till at length Mr. Ransom concluded his best way was to send for the police. As soon as they saw what was being done they went away. Later both brothers were arrested, and tried before the magistrate. He fined them each two pounds or a month's imprisonment. Within a week their friends raised the money for the fine. Since their release each has been here and asked for the girl, but she refused to go, and we could not order her back into such heathenism. We hope she will have peace for a little while, at least, but the brothers will probably try something else as soon as they can have any hope of succeeding.

Nozihlangu seems such an earnest Christian girl, much like her father, and we long to keep her till she can in some way be saved from the tyranny of these brothers and her heathen mother. Oh, these women! When they have their hearts set on selling their daughters to Satan, they look like the Evil One himself, so vile and loathsome. Must these nice girls of ours, who seem so gentle and teachable, be sent back to become in turn such loathsome women?

Mapowisa came to us February 2d. Just before retiring for the night the girls saw a strange girl on the veranda. "Why!" they said, "who are you, and why are you here alone and in the night?" "Night!" she said. "That is my only time of safety; for four days I have been hiding from my mother, who wished me to marry a man whom I refuse. At night I have gone to my uncle's hut and slept there. This morning I went to my mother and told her I should go to the school (Mission Station); I was tired of this life, and there I should be befriended." She said her uncle had encouraged her in this step. She seemed such a nice, open-hearted girl she quite won our hearts. I soon arranged a dress for her, for I do not like to have them about in their native clothing longer than possible, on account of the disagreeable smell occasioned by the fat and coloring matter they use in their cotton blankets. No one came for her for over a week, and then her father appeared, saying he had been looking for her at the Roman Catholic schools. She answered all his questions in a frank, open way, but refused to go home with him. "Well," he said, "I shall go to the police and complain of you." "I wish you would," she said; "I should like to have my case come before the magistrate." He went away, but did not go to the police. The next day he came with the mother. I told him the matter had been talked over the day before, and the father said Mr.

Ransom had talked nicely; now, if they had anything more to say, they must wait till Mr. Ransom returned, which would be in three weeks. So they went home, but the mother came once or twice more, at one time seeing her daughter, who refused to go with her.

Saturday, February 20th, just at night, the second wife of her uncle and a sister of hers came, bringing a blind child nine or ten years old, perhaps, and saying that now Mapowisa was here the father wanted to send his child to hear the Word, even though she could not see. Mapowisa was delighted; she was very fond of this child, and had told the other girls of her, and in her joy would say: "Are you glad you are here, Ntombini? Are you glad?" When the friends were about to go, they told Mapowisa her uncle wanted her to come home and stay that night, as there were some directions he wished to give her about the care of this child. They have always been remarkably careful of her, never allowing her to walk by herself; so Mapowisa naturally was anxious to know what he wished to have done, and asked my permission to go. I said, "Are you not afraid?" "O, no," she said; "they have left off trying to get me to come back, as is evident from their sending this child to me. I shall be back early, for there are many services to-morrow, and I want to be at them all." They all seemed so happy and pleasant about it that I consented, and she placed the child in care of her cousin, saying, "I shall be back early in the morning."

In the morning Ntombini's mother came, saying they did not send for Mapowisa, it was all the mother's doings, and when she saw her she said, "There, you have come home of your own accord, and now you will not go back." So the mother came over to bring some food for the blind child and tell her cousin to take charge of her. We all felt very sorry for Mapowisa, and the girls offered many prayers that she might find a way to escape and come to us again. About a week afterwards she sent us word that she had been sick since she went home, and had now a bad sore on her hand. But she was watching for a chance to run away, and should come when the sore was well.

Meantime the little blind girl, Ntombini, seems very happy, has a very inquiring mind, and asks about everything she hears. She lost her eyes from some sickness she had when she was quite small, and now she wants more than ever to see as she sits in the schoolroom and hears the girls read and recite their lessons. To amuse her and help to make it less lonely for her my daughter has cut out all the letters from stiff pasteboard; the large ones are pasted on one thin board and the small ones on another. She is delighted with them, and calls them her book. She knows quite a number of the letters already. In the arithmetic class she has a little box of matches

that have been burned, and adds and subtracts with the rest. She is learning to knit, too, but of course has not made much progress yet, as she has been here so short a time.

We have been so blessed in having such well-disposed girls, and so many of them are trying to lead Christian lives, it seems as if they were Christians. Perhaps you wonder that I do not speak in a more positive manner, but so many of our young people and girls from other schools, whom we thought to be Christians, have gone back to heathenism when they came again under its influence, that it makes us cautious.

In Memoriam.

MISS ELIZA FRITCHER.

DIED IN WALDEN, N. Y., JUNE 27, 1896.

So painful and protracted has been the dissolving of the earthly tabernacle, that scores of friends who have watched it from a distance, sympathizing but helpless, will call after her in their hearts as they hear that the end has come, "I congratulate you!" Her oft-expressed longing for "Immanuel's land" is gratified.

Miss Fritcher was born in Millport, N. Y., February 2, 1831. She studied at Mt. Holyoke Seminary, graduating in 1857, and taught there three years. While still in the Seminary, in April, 1863, she offered her services to the American Board, having heard through Miss Fiske that two teachers were desired for the work abroad. Only six weeks later, on the 30th of May, she sailed from New York, in company with Rev. and Mrs. M. P. Parmelee, Rev. and Mrs. John F. Smith, and Miss Mary E. Reynolds. Dr. Parmelee is the only survivor of that missionary party, Mr. Smith, of Marsovan, having died only three months ago.

More than thirty years of devoted and efficient service as principal of the Marsovan Girls' Boarding School have secured for Miss Fritcher the ardent and loyal attachment of hundreds of Armenian girls, now found in every part of the Western Turkey Mission and even beyond its boundaries, and of her assistant teachers, one of whom was associated with her during the whole period. Her love and work for the missionary children, and her place in the hearts of their parents, have made her for many years a central figure in the Marsovan missionary circle. One of the older children said to her mother a few years since, "Aunt Eliza is your patron saint." She belonged to us all. Even in weakness, her originality, her sense of the ludicrous, her sparkle even in common conversation, made her the life of our circle.

She had made but two brief visits to America until she came nearly three years ago, not without hope of being able to return. That would have been

her choice. Only a year or two before, she had written to an associate then in this country: "I fear you put too bright a shine on my poor life work. I only want to slip away and lie down quietly under the sods in the Marsovan graveyard. The Lord knows all my weakness and unworthiness. I



MISS ELIZA FITCHER.

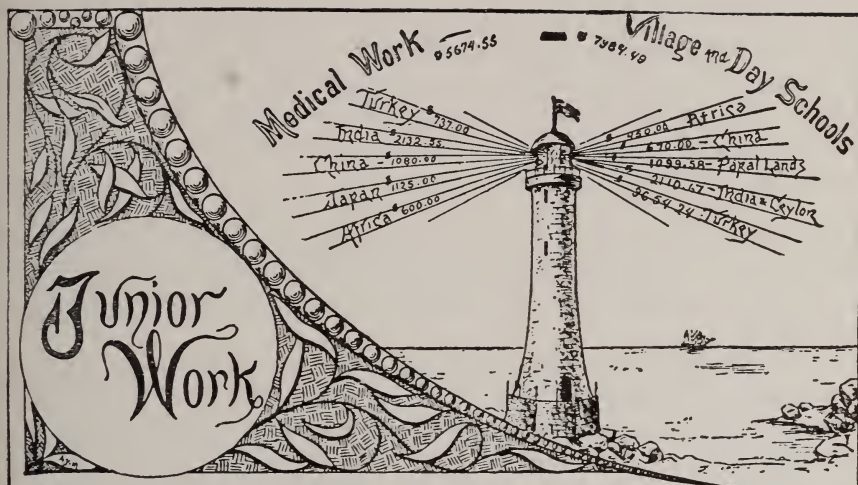
hide me under the wings of His loving-kindness and tender mercy. I shrink from facing the world more than ever."

With grief softened by joy in her release, we now count her among the

" . . . happy saints that dwell in light,
And walk with Jesus clothed in white,"—

a hymn she used to ask for in our meetings held in the missionary homes.

F. E. W.



GOLDEN LILIES.

BY KATE C. WOODHULL, M.D.

MANY and various are the instruments of torture that have been invented. Those of ancient times are collected into museums—gruesome and terrible to look upon. There is one thing not found among them that might well be placed in such collections. It is the little roll of bandage used for foot-binding in China, made of firm webbing about two and one-half inches wide, and woven expressly for this purpose. It looks very innocent, but it has wrapped within it great possibilities of suffering for girls and women.

Little girls are allowed to go with free feet until they are five or six years old. But the eventful day arrives, and the bandaging must begin. First applied rather loosely, but tightened from time to time, until the beautiful, shapely foot, with its graceful arch, its muscles, tendons and nerves, so wondrously fitted to be the instrument of man's will, and enable him to go where he will, is distorted and weakened, so that it can never be a pleasure to walk.

There is a definite plan followed in producing this deformity, of which the Chinese are very proud, and to which is applied the name of "Golden Lilies." At first no effort is made to shorten the foot, but the toes, with the

exception of the big toe, are bent under, making the foot very pointed; and when this is accomplished the heel is bent toward the toes and the ankle crowded upward, making an ugly fissure in the sole of the foot. In Foo-chow, where the foot is bound smaller than anywhere else in China, this fissure is nearly three inches deep, and the foot so compressed and shortened that the shoe worn is only two and one-half inches long. The heel of the foot does not rest upon the heel of the shoe, but upon a bit of wood fitted inside, above and behind the heel.

In arranging a betrothal there is always great anxiety in regard to the size of the feet. The bride may be in every other respect all that could be desired, but if the "golden lilies" are not sufficiently *petite*, it is a great disappointment, and the go-between is considered to have been very unfaithful to his trust.

At the time of the wedding the bandages are drawn to their utmost tightness, so that the feet may be as small as possible. Several times the bridal shoes have been presented to us, and the owners have referred with pride to their small size. A lady at whose house we were calling showed the shoes she wore when she went to a feast, saying that at home she loosened the bandages a little and wore larger shoes. A gentleman who was grieving over the loss of his daughter said, "It was such a pity she should die, she had such tiny feet."

All this shows us how this foolish and cruel custom is intertwined with all the thoughts of the women, and all plans for them. To us, who know better things, it seems very pitiful that for the most favored heathen women there should be nothing better than this deformity carried to the greatest extreme,—that this is respectability, elegance, distinction, highest honor; but such is the sad fact. On this account it is quite natural that women who have not had first-class advantages in this respect desire to be like their small-footed sisters. We see many who, although their feet have not been bound as children, still manage to bind them in a way that will admit of forcing their toes into a small shoe, and then cover the rest of the foot with bandages. Shod in this way they are able to hobble about in an awkward fashion, and seem to take great satisfaction in it.

In some cases children have rebelled against the cruelty, and the parents have not had sufficient firmness to compel submission. In other families where some of the members are Christians, there has been a division of opinion, that has spared the feet of the children; yet the Christian influence has not been strong enough to enable the daughters, when grown, to bear the disgrace of undeformed feet, and so they seek out many devices to disguise them.

Ladies of leisure take great pleasure in making their shoes of bright silks, and embroidering them with the finest stitches. Even the poorest families manage to find time and material for making pretty shoes. Bright red calico is a favorite material among the poor. The women among all classes are their own shoemakers, making the whole shoe, with the exception of the wooden sole, that is sold with the edges perforated, convenient for attaching the upper part. The cost of these small shoes, aside from the labor of making them, is of course trifling. Chinese women often pity foreign ladies, not only for the size of our feet, but also for the high price of our shoes.

The embroidery patterns of flowers, leaves, fruit, butterflies, fish, crabs, etc., are cut out of paper and carefully pasted upon the material of which the shoe is to be made. Thus prepared it is very convenient for embroidering. Women usually have such a piece of work at hand to occupy the odd moments, as they must have several pairs of new shoes during the year. Some of the embroidery patterns have significance; certain patterns are used for bridal shoes, and after the wedding these are laid aside, and shoes of another pattern are worn for a month. These have meanings of good omen for her wedded life—that the woman may be the mother of sons, and that they may become officers.

Children are not admitted into the mission boarding schools unless the parents will promise to unbind their feet; so when we see a bright child with bound feet, there is the double sorrow that she must be afflicted physically and also deprived of the advantages of a Christian education. Sometimes we are able to persuade the parents, but many times our most earnest pleadings with parents, grandparents, mothers-in-law, uncles and aunts, avail nothing before this defiant god of custom; and many times when we have rejoiced over our victories, and the process of unbinding is well begun, the mother yields to the persuasions of heathen relatives, and again the little feet are fettered. The children, of course, are helpless, but sometimes they are as unwilling as their parents, and hug the chains that hurt them.

For women whose feet have been bound since early childhood, the process of unbinding is a painful and tedious one. At first they are not able to walk, but patience and perseverance result in making their feet more useful and comfortable, although they can never be other than poor deformed feet, bearing the deep scars of the wrong done them in early years. Our most enlightened Christian women are glad to unbind their feet for the sake of the good their example may do in helping others to be firm.

When or how this cruel custom originated no one knows, but it came to stay, and settled down like a heavy weight upon the women of China.

Is it to stay always? We believe not. Already the lever of the gospel has lifted the edge of this cruel burden, and there are now some women here, a little band, known as "The large-footed women of the Jesus doctrine." The Holy Spirit has touched their hearts and made them willing to go out and visit heathen homes, that they may teach their sisters of Him who "came to preach good tidings, to proclaim liberty to the captives, the opening of the prison to them that are bound." Does anyone say they should count it a privilege, and not a hardship, to do this? A little explanation is needed to help the favored women of Christian lands to understand how hard this is. There is a class of women who work in the fields and who never bind their feet, but their style of dress and arranging the hair is quite different from that of the bound-footed class. There is another class of women who do not bind their feet, and wear the dress of the bound-footed, but they are women of suspicious character. Our young women know when they go out that most of the people who meet them will be quite ignorant of their errand, and will not understand that their feet are the bearers of "glad tidings."

Within the past few years Christian workers in China have had a new awakening on the subject of footbinding. Careful consideration showed that this, like other cruelties, had created a state of indifference even in the hearts of those who are trying to teach the knowledge of a God of love and pity; that many had come to feel that after all it was not so bad,—that women and children had become accustomed to it, and did not mind. It was plain that all was not being done that might be done, and that constant agitation of the subject was necessary, in order that all should feel that it is indeed a cruel wrong, and a great sin against God; something not to be excused, but to be uprooted. An anti-footbinding society has been formed, whose object is to awaken earnest effort, to encourage the formation of societies, and distribute literature upon the subject. It is also proposed to send a petition to the Emperor, signed by Christian workers, asking him to issue a proclamation forbidding footbinding. Such a petition might not have any direct effect, but it would help to educate public opinion.

Custom is powerful in all lands, but it is ironclad in China. Still, the blessing of God upon human efforts has put an end to other wrongs. Why should we despair in regard to this? We are exhorted to "remember those who are bound as bound with them." Surely when we pray for those who are oppressed, we should not forget the crippled women of China.

CHILDREN'S MEETINGS FOR SEPTEMBER.—FOOCHOW,
CHINA.

BY MISS ANNIE C. STRONG.

As there are so many missionaries in the Foochow mission, it may be best to have the children become well acquainted with a few of them, rather than to try to learn the names of all.

For instance, let two of the older girls represent Dr. Kate C. Woodhull and Miss Ella J. Newton; one of the boys Mr. Dwight Goddard, who only went out to Foochow last year, and another Mr. Ling (dressed if possible in Chinese costume), the first Christian Endeavorer in China, and one of the teachers in Miss Newton's school.

Let all the other members of your society imagine themselves Chinese children, either in the boarding school, members of Mr. Ling's Christian Endeavor Society, or patients in Dr. Woodhull's hospital.

Let Mr. Ling first describe Foochow to Mr. Goddard, giving him facts like these:—

Foochow is a walled city with seven gates, and is two miles from the Min River, and twenty-five miles from the sea. It has one main street, starting from the north gate, running through the city to the south gate, then in almost a straight line through the southern suburbs, across the river on a long bridge, and on through another suburb,—a distance in all of about seven miles.

Dr. Woodhull's hospital is in the city and Miss Newton's school in the suburbs. In addition to these the missionaries have in charge many day and boarding schools, chapels, and medical work in the city and other suburbs, and in Shao-wu, two hundred and fifty miles up the Min River.

If you want to know just how Mr. Ling looks and more about his Christian Endeavor Society, look in the Young People's Department of the *Missionary Herald* for April, 1895. At the close of the meeting let Mr. Goddard tell of his "preaching with a lantern in China," *Missionary Herald*, December, 1895. For general facts about China, see Sunday-school Concert Exercise, No. 4, published by the American Board. For facts about hospital in Foochow, see *LIFE AND LIGHT* for December, 1889, January and June, 1890, February and September, 1893, and picture of Dr. Woodhull, April, 1895. Let each of the patients in her hospital tell why they needed treatment, making up their cases from *LIFE AND LIGHT* for October and November, 1886, and June, 1888, and *Daysprings*, August and October, 1892. For information about the boarding school, see *Missionary Herald*, April, 1887; *LIFE AND LIGHT*, September, 1892, February, 1894, April, 1895. Stories and facts to be told by the boys and girls may be found in *LIFE AND LIGHT*, May and August, 1879, October, 1880, November, 1883, June, 1886; also in *Daysprings*, August, 1889, January and May, 1890, September, 1892, and February, 1894. For a story of child life in China, see the leaflet, "Chih, the little Chinese girl," price 2 cents.

Ask the children to pray not only in the meeting, but at home for the one whom they shall represent in their Foochow meeting.

Our Work at Home.

OUR RESPONSIBILITY AS ENDEAVORERS TOWARD THE MISSIONARY BOARDS OF OUR DENOMINATION.

BY MRS. F. E. CLARK.

(Presented at an undenominational gathering of Missionary Committees of Young People's Societies of Christian Endeavor.)

PERHAPS we Christian Endeavorers do not often enough study the work of our Missionary Boards, and our relation to them. We hold our missionary meetings, and we raise our missionary money, and then I am afraid that sometimes we give it to the first one who makes a plea for it, especially if the plea is an earnest and interesting one; and we perhaps feel that we have done a good missionary work. Most of these appeals are very worthy ones, and many of them we ought to help if we can; but first of all our responsibility is for the work of our own Boards. Otherwise our case would be very much like that of a mother who might say: "O yes, my own children do need some new shoes and stockings. Johnny is out at the heels, and Jimmy at the knees, but I saw such a sweet little beggar child to-day, and she had such pretty dimples, that I could not resist spending my money for a pretty dress for her. She will look very sweet in that new dress, and will be much more comfortable; and shoes and stockings are such homely, uninteresting things, and the children are always needing them. The next time I have any money I will try to help my own." Something like that is what we practically say to our missionary Boards every time we give our money to something else, and leave them till another time.

The few words that I can say in this paper will concern the work of the Board with which I am most familiar; but as the conditions are very similar in the Boards of all the denominations, it may help you to consider what you owe to your own missionary Board.

The American Board has twenty missions in different parts of Europe, Asia, Africa, and the Isles of the Sea. This means about five or six hundred American missionaries to be supported, and perhaps three thousand or more native helpers, and various churches, and schools, and hospitals, etc. For the money to support all this work the American Board looks to our churches, of which we as Christian Endeavorers are a part. These missionaries are already at work, and their salaries are pledged to them, but who is to pay it if we do not do our share? It is not enough for us to say we will give to the Board this year, and next year we will give to something else. We ought to give something every year, and we ought to pledge ourselves, definitely, to do this, and record it on the books of our Societies. Just what each society can give is a question that no one else can settle, but it ought to be understood in the society and by the Board that we can be depended upon to give something every year.

In eighteen of the twenty missions there is a certain part of the work known as women's work, that is given every year to our Woman's Board to take care of. The amount of money that the Woman's Board is pledged to raise this year is about \$110,000. For this money the Board looks to the women and the children in our churches. The pledged work for this year means about one hundred and thirty missionary women; it means nearly two hundred Bible women; it means boarding schools and day schools with thousands of bright-faced Christian girls; it means kindergartens for the children, nurses for the sick, physicians for the suffering, teachers, Christian workers, industrial schools, and other agencies. We ought to think of this work as a part of our household economy, and the regular work that the Lord has given us to do. In former days there was in almost every church a Woman's Auxiliary and a Young Ladies' Society which pledged something regularly and definitely to the work; but in these latter years it has come to pass that many of our young women have joined the Christian Endeavor Society, and the Young Ladies' Missionary Society has been given up,—and so far as the pledged work of the Board is concerned the money has been given up too. Now, both the American Board and the Woman's Board are heavily burdened to provide for the regular expenses of all this missionary work.

I have spoken of the American Board of Missions simply because I happen to know more about that, but I believe the conditions to be about the same in all of our missionary Boards, both Home and Foreign. They are carrying heavy burdens which we might easily help to lift. Many of our Christian Endeavor Societies have given very generously to the Boards, but the trouble with much of this giving is that it is spasmodic. We give this year, and next year we do not give at all or we give somewhere else, and so our Boards cannot depend upon us. If every Christian Endeavor Society would pledge something definitely every year to these Boards, Home and Foreign, a large part of the burden would be lifted. Whether this money shall be given through the Woman's Board or directly through the general Board, is for every society to determine for itself; only it would seem that since there are so many young women in our Christian Endeavor Societies, that a part of the money ought to go through the Woman's Board, unless there is also in the church a prosperous young ladies' missionary society. Just how much shall be given to the Home or the Foreign Board, or what proportion of the whole amount of money raised in the society ought to go to our Boards and how much to other causes, is also for each individual society to decide. But let us not leave our own to starve, while we help every other cause that appeals to us; and whether we take some definite, pledged work that we will do every year, or whether we simply give a certain amount to the general treasury of the Board to be used where it is most needed, let us as Christian Endeavorers feel that we have not done all that "Jesus would like to have us do," till we have pledged ourselves definitely every year to give something through our own Boards to both Home and Foreign Missions.

The New Haven Branch celebrated its twenty-fifth anniversary in New Haven on the 12th and 13th of May. The first day was a gathering of dele-

gates appointed by the auxiliaries, and was given up to reports by county vice presidents and papers on practical topics, with opportunity afterwards for discussion. Much interest was manifested and many questions were asked; the subject of boys' circles attracting special attention.

The social gathering at noon for luncheon was varied by a succession of toasts and responses. In the evening a general public meeting was held in Center Church, Dr. Newman Smyth, the pastor, presiding, and most of the clergymen of the city taking some part in the exercises. Dr. Daniels, of the American Board, Dr. Pauline Root, and a representative of the Student Volunteer Movement, were the speakers.

Wednesday, the 13th, found an inspiring audience gathered for both sessions in the historic Center Church. Miss Prudden's review of the twenty-five years of home work and workers, and a condensation of Mrs. Hume's report of the twenty-five years on foreign fields, were prominent and interesting features of the morning, as was also the generous response to the call for a special anniversary offering. Mrs. Judson Smith, Mrs. Capron, and Mrs. De Forest and other friends, came with encouraging, inspiring words. These meager details can give no impression of the spiritual atmosphere, of the deep sense of responsibility, and purpose, and consecration that marked the occasion for those most deeply concerned, and that stimulates to increased energy and faithfulness in the future.

S. E. D.

OUR BOOK TABLE.

The Islands of the Pacific. By Rev. James M. Alexander, American Tract Society. Pp. 503.

The aim of this book is to promote interest in Christian Missions; but the book, enriched as it is with illustrations and maps, is by no means narrow in its range. To the traveler it would be an admirable guidebook, for it contains the history of all the islands of the Pacific, although the author's primary object was to sketch briefly the history of the mission enterprise in Hawaii. The chapter entitled, "Uncivilizing Influences from Civilized Countries," is a terrible arraignment of the methods used by unscrupulous traders to supplant the native races. Men sick with contagious diseases have been left on certain islands, thereby causing a terrible mortality among the inhabitants. John G. Paton estimates that 70,000 Pacific islanders have been taken from their homes by slave hunters.

It is a notorious fact that the native population of the Hawaiian Islands has diminished, since their discovery in 1778, from 400,000 to 32,000; that of the Marquesas Islands from 20,000 to 5,000; and that of Strong's Island, in Micronesia, from 6,000 to 600. These facts are often quoted by those unfriendly to Christian missions as a proof that it would be kinder to leave the native races without civilization or Christianity! But physicians have proved beyond question that the diminution of the Pacific Islanders has been due to intemperance and the vices of the occidental pagans. Christianity has arrested and retarded this diminution.

It is a refreshing item of missionary history to read that "the whole population of the Samoa Islands may now be styled as nominally Christian. On the largest islands there are probably not fifty families that fail to observe family worship. In 1890, besides supporting the gospel at home, they sent \$9,000 as a thank offering to the London Missionary Society for foreign missionary work."

A traveler on the lonely Pacific, a day's sail from Honolulu, passes near a rocky island called Bird Island. The strongest glasses show nothing but verdure, but it rises so precipitously and unexpectedly out of the wide waste of waters that it makes a strong impression on the voyager. Two pictures in this volume bring a closer view of this island, most interesting to one who has seen it from a distance. The birds are a species of duck, with white head and breast and black wings. They are as numerous as calla lilies in Southern California. Some of the wood cuts are too cheap to match the general excellence of the book. The chapter on the Hawaiian Islands will doubtless be of supreme interest on account of our past and prospective connection with these islands, but the entire volume is fascinating and remuneratively instructive.

G. H. C.

SIDELIGHTS FROM PERIODICALS.

It is not the purpose of "Sidelights" to refer to strictly missionary periodicals; rather to glean from our other monthlies such articles as bear upon any phase of missionary labor. Yet we would remind our readers of the *Missionary Review*, which always abounds in helpful articles, and this month gives valuable information in regard to Turkey, Japan, and China. The religious newspapers also contain in their missionary columns much important information.

Cosmopolitan, July, "The Curious Race of Arctic Highlanders," by Lewis Lindsay Dyche; also "The Evolution of the Spaniard," by Hobart C. Chatfield-Taylor.

The Century, July, "Impressions of South Africa, III.," by James Bryce, M.P.

The Catholic World, July, gives a very suggestive article on "Handling the Emigrant," by H. M. Sweeney.

M. L. D.

 ANNUAL MEETING.

THE twenty-ninth annual meeting of the Woman's Board of Missions will be held in Manchester, N. H., on Wednesday and Thursday, Nov. 4 and 5, 1896. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 3d.

The ladies of Manchester will be happy to entertain all regularly accredited branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Mrs. W. H. Fairchild, Manchester, N. H. To delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified.

TOPICS FOR AUXILIARIES.

October.—Peking and Tung-cho, China. History; Education; Missions.

November.—Thank-offering Meetings.

TOPIC FOR SEPTEMBER.

Foochow, China. 1. Chinese Characteristics. 2. Native Christians. 3. Our Workers in Foochow.

Programme: Prayer; Scripture; Singing; Short paper on Journey from America to Foochow, and description of the city. Follow route on a map. For interesting characteristics, see articles in the following numbers of LIFE AND LIGHT: "Chinese Wedding," February, 1875; "The Little Bride that Was to Be," May, 1893; "How the Heathen Pray," September, 1877; "Making Calls in China," October, 1886; "Some Curious Superstitions," August, 1885; "Footbinding," April, 1893; "A Rainy Day's Experience," May, 1881; "Occupations of Chinese Women," November, 1879.

Native Christians.—"Mali's Victory," February, 1876; "Chemna's Story," March, 1885; "Story of Ting Chio," February, 1894; "One of Our Girls," May, 1894.

Our Workers.—See Lesson Leaflet for September. Books on China in the W. B. M. Missionary Library. Terms, two cents a day. "The Chinese Slave Girl," "China and the Chinese," "Chinese Characteristics," "Forty Years in China," "Glances at China," "Home Life in China," "Pagoda Shadows," "For His Sake," "A Record of a Life Consecrated to God and Devoted to China."

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bethel, Second Cong'l Ch., Aux., 10; Little Helpers, 1.25; Andover, Aux., 5; Union, Aux., 10; Topsham, Aux., 5; Warren, Aux., 8; Scarborough, W. M. Soc'y, 10; King's Dau., 15; Waterford, Aux., 3; Brownville, S. S., 7; Foxcroft and Dover, M. C., 5, Aux., 6.50; Piscataquis conference col., 1.90; E. Orrington, Miss Maria George, 1.50; Auburn, 6th Street Ch., Aux., 5; High Street Ch., Cheerful Givers, 7.89; Young Ladies' M. B., 30; Belfast, Aux., 35; So. Berwick, Aux., 34.10; Augusta, Aux., 50; So. Bridgton, Aux., 10; Portland, State Street, Aux., 36.27; Gleaners, 27.88; High Street Ch., Light Bearers, 86.52; Second Parish, Busy Bees, 17; Norridgewock, Aux., 5; Harpswell Centre, Aux., 10; Litchfield Corner, Aux., 12; So. Paris, Aux., 10.15; Y. P. S. C. E., 5; Junior En-

deavor Soc'y, 1; Gardiner, Aux., 10; Saco, Aux., 20; Blanchard, Cong'l Ch., 3; W. Falmouth, Second Ch., Aux., 12.75; Mission Circle, 2.25; Woodford's, Aux., 33; Ellsworth, 25,

Total, 577 96

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntyre, Treas. Brookline, Aux., 14; Candia, Helpers, 5; Durham, Aux., 17; Greenland, Aux., 21.50; Henniker, Cong'l Ch., 16.75; Hinsdale, Aux., 10.70; Jaffrey, East, Aux., 22.32; Laconia, Aux., 26; Meredith, Aux., 10; Nashua, Aux., 155.28; Nelson, One Willing Worker, 1; Swansy, Aux., 8; Troy, Aux., const. L. M. Mrs. M. J. Richardson, 25.18; Winchester, Aux., 14,

346 73

Total, 346 73

LEGACY.

Charmingfare.—Legacy of Nancy Parker, 200 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 3.50; Barre, Aux., 17.53; Bennington, No., Y. P. S. C. E., 10; Brattleboro, West, 10; Craftsbury, No., Y. P. S. C. E., 3.90; Junior Soc'y, 1.10; Hartford, Aux., 17.70; Montpelier, Bethany Ch., Infant S. S. Class, Easter Off., 14; Newburg, Y. P. S. C. E., 10; Newport, Aux., prev. cont. const. L. M. Mrs. C. E. Fay, 9; Randolph, Aux., 7.33, Y. P. S. C. E., 5.67; St. Johnsbury, No. Ch., Cradle Roll, 13.55, Daughters of Covenant, 18; Watsfield, Home Circle, 10; Wallingford, Y. P. S. C. E., 20; Bennington, Second Cong'l Ch., Y. P. S. C. E., 10. Less expense, 4,

177 28

 Total, 177 28

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Billerica, Willing Workers, 10; Lowell, Highland Ch., Aux., 21; Stoneham, Sunshine Circle, 5; Lindsen, Junior C. E., 5, Aux., 15; Melrose Highlands, Y. P. S. C. E., 10; Melrose, A Friend, 2, 68 00

Barnstable Co. Branch.—Miss Amelia Snow, Treas. East Falmouth, Aux., 5 00

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 7, Benev. Soc'y 50; Curtisville, Aux., const. L. M. Mrs. M. S. Heath, 35.81; Dalton, Y. L. Aux., 72, M. C., 50.97; Lee, Y. P. S. C. E., 53; Lenox, Aux., 32, M. C., 10; North Adams, Y. L. Aux., 30; Peru, Junior C. E., 1, Top Twig, 3.50, Aux., 12; Pittsfield, First Ch., M. C., 15; Sheffield, Aux., 32.50; Stockbridge, Aux., 43; W. Stockbridge, Aux., 16.50, 464 28

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Newburyport, Belleville Ch., Aux., 25; West Newbury, First Ch., Aux., 15; Newburyport, Powell M. B., 10, 50 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Washington St. Ch., Aux., by Mrs. L. E. Swift, const. L. M. Miss Lucy Esther Swift, 25 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Buckland, Aux., 13; Greenfield, Aux., 2.25, 15 25

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Hadley, Aux., 24.11; Hatfield, Real Folks, 25, Mrs. R. M. Wood's S. S. Class, 5; Northampton, Silver col., 2, Edward's Ch., Aux., 2.25, 58 36

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 5; So. Framingham, Grace Ch., Y. P. S. C. E., 10; Marlborough, Union Ch., Girls' Club, 25; Natick, Aux., 50; Wellesley, Dana Hall, Miss'y Soc'y, 100, 190 00

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Plymouth, Ch. of the Pilgrimage, S. S., 16.66; So. Weymouth, Union Ch., Aux., 100, 116 66

Norfolk.—Friends, 25 00

Scituate.—Lydia F. Lund, 45 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., const. L. M.'s Mrs. Paulina S. Munson, Mrs. Rolla F. Kelten, Mrs. W. S. Gould, Mrs. Geo. Craig, 102.50; Mittineague, Aux., 20, The Gleaners, 5; Springfield, First Ch., Aux., 69.75, Gleaners, 5, Olivet Ch., Olive Branch, 10, Park Ch., Aux., 33.11, Three Little Girls, 2.50, South Ch., Opportunity Club, 5, 252 86

Suffolk Branch.—Miss M. B. Child, Treas. M. T., 100, Thank Off., 100; Auburndale, Aux., 23.50, Junior Soc'y, 10; Boston, Shawmut Ch., Aux., 262, Mt. Vernon Ch., Aux., 26, Park Street Ch., Aux., prev. cont. const. L. M.'s Miss Laura Bennett and Miss R. Hamilton, 43.50, Berkeley Temple, Aux. (of which 25 by Mrs. B. F. Dewing, const. L. M. Miss Annie L. Buckley), 77.25, Union Ch., Aux., 61.47; Brighton, Y. P. S. C. E., 10; Cambridge, Margaret Shepard Soc'y, 5; Cambridgeport, Prospect Street Ch., Aux. (18.30 Cradle Roll), 120.84, Pilgrim Ch., Junior C. E., 5; Dorchester, Village Ch., Band of Faith, 5; Hyde Park, Aux., 53; Jamaica Plain, Junior C. E., 5; Boylston, Cong'l Ch., 10; Newton, Eliot Ch., Little Helpers, 25; Newton Highlands, Aux., 3.75; Newtonville, Aux., 125; Norwood, Y. P. S. C. E., 10; Roxbury, Helping Hands, 25; Somerville, Prospect Hill Aux., 75, Winter Hill Ch., Y. L., 15, Y. P. S. C. E., 15, Broadway Ch., Aux., Mrs. Martha E. Whitaker, Memo., 10, 1,226 31

Wilmington.—A Friend, 3 00

Worcester Branch.—Mrs. E. A. Sumner, Treas. Southbridge, Aux., 4.20; Warren, Y. L. M. C., 30; Webster, Y. P. S. C. E., 10; Winchendon, No. Ch., S. S., 10; Worcester, Salem Street Ch., Aux., 5, Old South Ch., Junior C. E., 5; Ware, Carrie V. Tucker, 1; Leicester, Junior C. E., 2.20, 67 40

A Friend, 25 00

A Friend, 1 37

Total, 2,638 49

LEGACIES.

Boston.—Legacy of Mary A. Haley, 3,000 00

Great Barrington.—Legacy of Clara A. W. Sumner, 394 25

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Central Ch., M. C., const. L. M. Miss Carolyn L. Farrington, 40, Free Ch., Aux., 43.85, Pilgrim Ch., Laurie Guild, 10, Union Ch., Aux., 422.45; Central Falls, Aux., 17.31; Saylesville, Y. P. S. C. E., 3.50; Bristol, Aux., 20, Thank Off., 30, Y. P. S. C. E., 10; Providence, Ministering Children, 20, 617 11

Total, 617 11

CONNECTICUT.

East Conn. Branch.—Miss M. I. Lockwood, Treas. Greeneville, Aux., 37; Lisbon, Aux., prev. cont. const. L. M. Dr. Helen Baldwin, 12 30; Preston, Aux.,

13.30; Danielson, Heart and Hand M. B., 20; Griswold, Aux., const. L. M's Mrs. Margaret F. Geer and Mrs. Ada S. Allen, 50; Paclaug Acorus, 5; Bozrah, Aux., 10; Preston, Long Soc'y, 8; Hanover, Aux., 11, Y. P. S. C. E., 5; New London, First Ch., Aux., 61.75, Thank Off., 39.03; New London, Second Ch., Aux., 20.28, Thank Off., 57.81; Colchester, Wide Awakes, 6.71; Boys' M. Bands, 7; Putnam, Aux., const. L. M's Miss Etta Kinney, Miss Lizzie Clark and Mrs. Chauncey Morse, 89; Norwich, Second Ch., Aux., 17; Thistedown, M. C., '98, Broadway Ch., Aux., Two Members, 150, Park Ch., Aux., const. L. M's Miss Helen R. Howe, Miss Elizabeth R. Bacon, Mrs. Mary F. C. Barstow, Miss Helen Williams, Miss Alice Livermore, 125, Thank Off., 53.28, Y. L. A., 25, First Ch., Y. L. A., 10; Brooklyn, Aux., const. L. M's Mrs. C. G. Lawton and Mrs. Henry Main, 51; Woodstock, Aux., 36.35; Lisbon, Aux., prev. cont. const. L. M. Mrs. Elijah Baldwin, 1,018 80

Hartford Branch.—Mrs. M. B. Scott, Treas. Bristol, Aux., 31.80; Hartford, Asylum Hill, M. B., 73.91, First Ch., Warbuton Chapel, Band of Helpers, 1.89, Pearl Street Ch., S. S., 31.95, Aux., prev. cont. const. L. M. (by Mrs. Nathaniel Shipman) Mrs. Clara E. Lee; New Britain, South Ch., Aux., 38.27, M. Circle, 5; Plainville, Coral Workers, 15; Rocky Hill, Y. P. S. C. E., 10; Suffield, Cradle Roll, 2.25; Tolland, Aux., 14; Unionville, Aux., 19; Windsor Locks, M. B., 45, 288 07

New Haven Branch.—Miss Julia Twining, Treas. Bethany, C. E. Soc'y, 17.79; Bridgeport, North Ch., Aux., Mrs. Eli C. Smith, const. L. M. Beatrice Smith, 25, S. S., 30, Park Street Ch., Aux., 30.32; E. Haven, Aux., 26.05, Y. P. S. C. E., 26.70; Easton, Aux., 21; Essex, Aux., 36.24, M. W., 10; Falls Village, Aux., 10; Greenwich, Aux., const. L. M. Mrs. Fred A. Hubbard, 42.84; Haddam, L. H., 10; Hartwinton, Aux., 9; Middletown, First Ch., Junior C. E., 11; Naugatuck, Ivy Leaf, 12; Nepaug, Y. P. S. C. E., 10; New Haven, Dwight Place Ch., Aux., 25, Grand Ave. Ch., Y. P. S. C. E., 101.54, Howard Ave. Ch., Aux., 8, Prim. S. S., 5, Humphrey Street Ch., Aux., 14, United Ch., Aux., 24, Y. L. M. C., 100; No. Branford, Aux., 25; Orange, Aux., 22.20; Roxbury, M. F., 4.25; Salisbury, Aux., 6; Sharon, Aux., 1; Stamford, Aux., 25; Stratford, Alpha, 8.43, P. S., 10, Whatsoever, 22, Y. P. S. C. E., 12.50, C. Roll, 4.80; Trumbull, Aux., const. L. M. Mrs. Elbert E. Edwards, 34; Wallingford, Y. P. S. C. E., 50; Warren, W. M., 12.35; Washington, Y. P. S. C. E., 15; Watertown, Aux., 2; Westville, Aux., 17; Winsted, Junior W., 8.20; Branch Fund, 50, 935 23

CORRECTION.—In June LIFE AND LIGHT, 5, reported from Willington, should read from Millington.

Total, 2,242 10

LEGACY.

Bridgeport.—Legacy of Caroline P. Crocker, Balance, 136 40

NEW YORK.

New York Branch.—Mrs. Guilford Dudley, Treas. Collec. at Annual Mtg., Canandaigua, 50.25; Brooklyn, Tompkins Ave. Ch., Aux., 172.04, S. S., 100, Park Ch., S. S., Prim. Class, 3.60, Lewis Ave. Ch., Evangel. Circle, 1.40, New Eng. Ch., L. S. C. W., 10; Plymouth Ch., M. Band, 75.22; E. Smithfield, Pa., Aux., 8, Y. P. S. C. E., 5.60; Flushing, Aux., 10; Fairport, Aux., 15.45; Niagara Falls, Aux. 5.95; New York District, 15, Broadway Tab. Soc'y, W. W., 25; E. Bloomfield, Aux., 5; Suffolk County Assoc., 7; Smyrna, M. H. Northrup, 3.66; Saratoga Springs, Aux., 6.60; Sayville, Missy Soc., 4.50; Utica, Plymouth Ch., L. M. Soc'y, 70; Woodhaven, Aux., 25, Girls' Junior C. E. Soc'y, 5; New Lebanon, Junior C. E., 2; Millville, A Friend, 12.50; Solvay, F. A. Dexter, 16. Less expense, 47.48,

607 29
Total, 607 29

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of which 25 from Mrs. Frances N. Hooper const. L. M. William E. Hooper), 75.28, First Ch., M. C., 85; N. J., Chatlam, Stanley Ch., Aux., 11.01; Closter, M. Band, 22, Aux., 3; East Orange, First Ch., Y. P. S. C. E., 4, M. B., 25, Trinity Ch., Pilgrim Band, 10; Orange Valley, Y. L. M. B., 142.53; E. Orange, Miss Lydia Hulskamper, 10; Plainfield, Aux., 10; Upper Montclair, Aux., 27, Y. P. S. C. E., 10, Junior C. E., 20; Penn., Germantown, Infant Class, 15.60; Phila., Aux., 71.75, Snow Flakes, M. C., 25, 527 17

Total, 527 17

WISCONSIN.

Fond du Lac.—Mrs. S. B. Howard, 5 00
Total, 5 00

CANADA.

W. B. M., 50; Toronto, Olivet Y. P. S. C. E., 4; Belwood, Aux., 4; Guelph, Aux., 6, M. Band, 1; Speedside, Aux., 5; Port Perry, Miss R. Horton, 2; Point St. Charles, Aux., 2; Lenoxville, Aux., 1; Montreal, Zion Aux., 4; Forest Aux., 2.50, Mission Band, 2.50; Wingham, Aux., 2.25; Undesignated, 70.29, 156 54

Total, 156 54

FOREIGN LANDS.

Turkey, Harpoot.—W. M. Soc'y, 4 09

Total, 4 09

General Funds, 7,275 43
Gifts for Special Objects, 624 33
Variety Account, 48 05
Legacies, 3,730 65

Total, \$11,678 46



JUNE MEETING OF THE WOMAN'S BOARD OF THE PACIFIC.

“ I was a stranger, and ye took me in.”

It was as a stranger that I came to California two short months before this quarterly meeting of the Woman's Board of the Pacific. It is not as a stranger that I gladly avail myself of this opportunity, not only to give our fellow-workers of the Woman's Board of Missions and the Woman's Board of Missions of the Interior a glimpse into the good work being done by this sister Board, but also to tell you what they will not say for themselves: that they are doing with their might what their hands find to do, working together with the other Boards and with Christ amid obstacles and difficulties; in poverty of resources, shut off from the stimulating and helpful influences which come from fellowship with others, and yet bravely holding on to the ends of the ropes the Lord has placed in their hands,—one of the three links, the three Woman's Boards, reaching out, clasping hands across this continent from sea to sea, that the love of Christ may be borne even to the uttermost parts of the earth.

It was on one of the rarest of June's rare days in this fairest land of flowers, that a goodly number of ladies gathered at the ferry in San Francisco. There were gray-haired, stately dames; there were the mothers of families, and there were the younger maidens, all on the alert, going up to the feast of good things served in the beautiful Congregational Church at Berkeley. The curious public, who were not “in it,” cast many glances at this company and at the modest marguerites many of them were wearing, revealing to the initiated that they came from San Francisco, and from a certain church in that city.

A pleasant sail across the bay, a ride in the “local,” and we found ourselves in Berkeley, welcomed by one of the maidens fair who grace this Golden State. Dare I test the credulity of some of my readers by telling of the hedges of roses in magnificent bloom, the stately callas, the many-hued geraniums, the delicate heliotrope climbing in masses over trellises, clumps

of fuchsias—everywhere bloom and beauty, the air heavily laden with the sweetness of the flowers, and the summer sun smiling down upon us all? How could we but “consider” the lilies and roses, and the Father’s love that planned it all? Our hearts were attuned to the preparations made for us, and as we entered the church and took our seats we longed more than ever to “tell it out among the nations that the Lord is King!”

Business—the Executive Committee meeting, talking over the things pertaining to the kingdom of God, while behind the few gathered there were the hundreds of other women praying for them.

Then the general meeting. On the platform was the devoted President of this Woman’s Board of the Pacific. Living out of the city as she does, coming to these meetings means sacrifice, for her, of comfort, of time, of money; before daylight a drive of several miles in the chill of the early dawn, and then a journey of three and a half hours, not in a palace car, as a beginning of an all-day meeting. This Mrs. Jewett does as a matter of course. Not once a year, not twice a year, but every month she comes to the business meetings of the Board, bringing with her the earnestness born of self-denial, of prayer, and of a thorough consecration,—a continuing in the things which she has learned and been assured of, knowing of whom she learned them, because, like Timothy of the early missionary church, “from a child she has known the Holy Scriptures and the things pertaining to the kingdom of God,” from the mother who not long since entered into the joy of her Lord,—Mrs. Dwinell, whose life and influence in every good work, and notably in that of the Woman’s Board of Missions of the Pacific, has been a household word on this coast.

Another, a “mother in Israel,” whom to see is to love, would have been here but illness kept her at home,—Mrs. Smith, the Recording Secretary for twenty years and more. She sent her report, and it was clear to all that here was another “faithful and true,” with a heart large enough to include the whole world for Christ, and we wished we might have had the inspiration of her presence, as well as her earnest words.

Other officers were present, of course; the soldiers of Christ are always on duty, unless they have leave of absence. And this brings me back to Isaiah’s words, for the missionaries were there from Mexico, from China, from Japan, from India, from the Islands of the Sea, and from Jerusalem, also; and a young minister, one of those waiting to be sent out into the wide field, when the Lord’s stewards in America give of the money intrusted to them; and the honored Secretary of the A. B. C. F. M. for this coast, a veteran in the work, bringing the wisdom culled from years of active service ready for our use.

An hour of prayer began the session; and the people prayed. A few of the faithful, who were not afraid to pray aloud, had been asked previously to take part; but one said to me afterwards, "I was ready, but really there was no chance unless I made one; the time was all taken." An earnest address by Mrs. Arthur Smith, of China, led us straight to the foundation upon which all our work for Christ must rest,—prayer and consecration. After again leading us to God, first in silent, then in a voiced petition for the fulfillment of the promise vouchsafed to God's servant of old, "I will be with thy mouth, and will teach thee what thou shalt say," she talked to us of Jehovah's requirements for the sanctification of his high priest of old; and no less is required of those who serve him in these latter days.

The President then called for a report from the latest addition to the working forces of the Board, Miss E. T. Crosby, of Kusaie, who has kindly volunteered to do what her hand findeth to do while sojourning on the Pacific Coast. She was asked to give greetings from headquarters, and gave them with such earnestness and cordiality that every woman present must have felt new interest in that precious little upper room. The work that could and should be accomplished there was explained, and illustrated by the experience of the Eastern Boards; and the need was urged of a regular secretary who could devote her entire time to keeping auxiliaries well informed on all matters of current importance, and could scatter such knowledge broadcast among those not already interested in missions. Miss Crosby said that as she had visited various churches where little or no missionary work was done, she found that the great lack of the people was an understanding of the needs of those dwellers in darkness. These once presented, their hearts seemed to respond with quick sympathy to the appeal for help.

The young ladies of the Theodora Mission Circle served a dainty lunch for the benefit of those who were able to remain at the afternoon session, thereby accommodating about eighty ladies, and adding a welcome sum to their treasury. During the intermission a zealous worker for our Board literature secured several subscriptions for *LIFE AND LIGHT*, the *Herald*, and the *Dayspring*,—an example to be commended to others.

The afternoon session opened with prayer; then Miss Crosby gave us an account of her work in Micronesia, that held her audience spellbound with interest and sympathy. Those coral isles of the far Pacific grew into actual life as she talked, as did the people there,—so degraded, so repulsive, so heathenish in their native state; so lovable, so winning, nay, so Christlike, as they come under gospel influence. Her appeal received added weight from the presence of Mrs. Logan, about to return to the field where she has

labored so long; and as Miss Crosby told us of the years spent by those two devoted workers, Mr. and Mrs. Logan, on their lonely island, of their vain calls for helpers, of the life sacrificed to overwork and overstrain, our hearts burned within us with something akin to shame that such things could be, with Christian America only half way round the globe from Ruk.

Mrs. Logan herself said little to us, but words were not needed as we looked at the strong, lovely face, and thought of the history of the quiet woman before us. She asked us to pray for her, pray for her work, pray for her people; and her request was answered at once, and has been answered daily by hundreds of loving hearts which have followed her over the waves of the Pacific.

India then spoke to us through Miss Mary Perkins, of Arrupukottai, one of the first presidents of our Young Ladies' Branch, and of late an honored representative of our Society on the field. She told us of the Indian women, children, wives, and, alas, of the widows; of their lives, so destitute of hope or joy, save as they can hear of Him who considers even the widow when she cries unto him; of the school where Christian love brightens their weary lot; of the Bible women who seek them in their mud huts, and carry the gospel message to these shut-in ones.

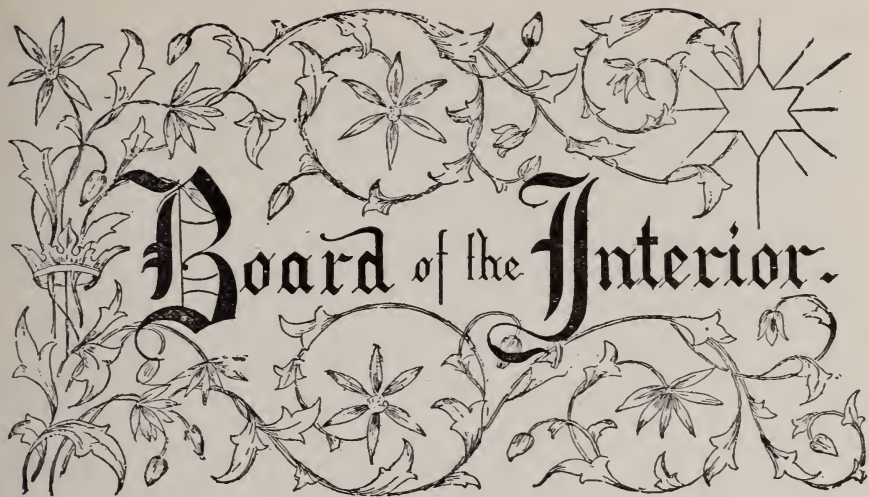
Mrs. Cruickshank, who has been a missionary to the Jews in Jerusalem, followed with an interesting report of work in the sacred city, now trodden under foot by the Moslem. This field is so seldom brought to our notice that news from there is most welcome, and this talk was a treat indeed.

Another missionary who went out from our own home circle, Mrs. Sydney Gulick, *nee* Fisher, of Japan, gave greetings from the Flowery Kingdom, and told of work in the Doshisha.

A brief report was then given of the work done by representatives of the Board at the State Convention of the Y. P. S. C. E. at San Jose, where many young people were interested in the table of literature presided over by Miss Crosby, and Miss Williams, president of the Young Ladies' Branch.

Then came a unique feature of the day,—a procession of missionaries dressed in the costume of their adopted country. From the platform they gave salutations, speaking in unknown tongues, but greatly to the edification of their hearers. The little group then walked around the church, a Marshall maiden leading her sisters from India, Japan, China, and Jerusalem.

Mr. Frear was asked to speak the closing words of encouragement and consecration; then, with a closing hymn and words of sacred benediction, the June meeting of the W. B. M. P. came to an end.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

NOTES FROM FRIDAY MORNING MEETING IN CHICAGO.

DR. BOLTON, of Windsor Park, Ill., regretted that she could not be more active in missionary work, but she could not understand why missionary causes were allowed to suffer for want of money as they do now. Laying aside money regularly for God's work was such a plain duty, she wondered that any Christian could neglect it. It must seem so shocking to boys and girls once admitted to missionary schools to be turned back to heathenism, with the knowledge that it was the carelessness or neglect of Christian people that had shut them out of such places of enchantment. These words brought Mrs. Moses Smith to her feet to say: "Is the taking of a human life any more of a crime than the cutting off of such hopes and aspirations? We beg and beg, or devise new methods of gaining money, when every Christian ought to realize that regular payments for the support of missions are as necessary as the payment of taxes to our Government. The Woman's Board has done one great work for woman in awaking her to a realization of her power in the church and in society. Now another great responsibility seems to be laid upon us,—that of educating all women and girls to act on the basis of giving regularly to God the money due to him."

Mrs. Dean, of the First Church, said there are two kinds of people to be found everywhere. Nobody is altogether good or altogether bad, but the world is divided into those who lean and those who lift.

Mrs. Moses Smith spoke of word from Miss Searle, of Kobe, Japan, who felt the tide was turning. Their pupils have increased from thirty-five to eighty-five. But a very serious note Mrs. Smith had to sound: "A note of warning is laid upon us. The treasury reports us as \$10,000 behind our receipts of this date last year. Other Boards are in debt, and as we freed ourselves last year, many feel they must give all possible elsewhere, not at all understanding the meaning of withdrawal from our work for one year. Missionaries waiting to go forth must stand still and the fields be idle."

"The school at Guadalajara in Mexico appeals to us to-day by the Calendar," said Mrs. Blanchard. "The mission band in Webster City, Iowa, which I still call mine, can pronounce the long name, and tell you all about that strange foreign city and the teachers there. Every year they send five dollars for the school. While I was there we prepared a box for Miss Nancy Jones, and sent it to the American Board in Boston. The receipt of the Board came to us, and then we heard nothing more, and the children feared it had been lost. But lately they have heard from Mt. Selinda. Miss Jones wrote that it was received two days before last Christmas, having been lying at the coast a year, and having been two years on its way. But it arrived just in time to make Christmas happy for her pupils, and she was not sorry for the delay, because the members of her class were so much better fitted to appreciate it than those of the previous year."

Miss Calista Andrews, secretary for young people's work in Ohio, reported earnest efforts to push on the work there and a new awakening in some places. But work among young people was difficult, because their time was so filled with many things. We must begin with the little ones, she said, to make them discriminate as to what it is worth while to do. Miss Hess wrote after the massacre at Marash, when for an hour or more she faced death as really as she ever can, that some things which had been very important to her seemed to her then to be of no account whatever.

One of the saddest stories told at our meeting was that of a famine of the Word of God in Harpoot, nearly all Bibles having been destroyed, leaving even Miss Bush and Miss Seymour with only their small Armenian Testaments. Some of the poor people beg piteously for Bibles, and Miss Wheeler is superintending the printing of small books of texts.

Miss Porter and Miss Gertrude Wyckoff, of Pang-Chuang, China, have made eight village tours this year, Miss Grace Wyckoff staying by the school. In some of these everything for their comfort, bedding, food, etc., must be carried with them, and a Bible woman also accompanies them. Miss Gertrude has traveled one thousand one hundred miles in one year, going not in a railroad car, but in a cart or a sedan chair. One thing to be remembered

is the time our young missionaries give to preparation for these lessons, spending hours often in putting into Chinese, Bible truths that must be taught to the women in an hour.

A late letter from Samokov presents such a pleasant picture of the mission compound that we cannot refrain from copying it, though the same letter gives some touring experiences not so pleasant, which we omit.

FIRST comes the boys' school, with its two chief buildings, and, in addition to these, the gymnasium and the industrial department: one floor devoted to printing, and the one above to woodworkers. Next is our house, then Dr. Haskell's, then Dr. Kingsbury's, then two buildings of the girls' school. There is plenty of room, giving the boys a nice playground, and each of us a garden. We have a few apple and many plum trees, some cherry, and a very few peach trees. It is a good deal of work to care for our garden, but M. C. gets up at four o'clock and works before breakfast, so that his garden is always in good order, though he is away on tours so much of the time.

Our trip to Philippopolis was taken the first week in May; and though the season is late in Samokov, owing to its high altitude and nearness to the snow-capped peaks of the Balkans, yet after we crossed the mountain and entered the fertile valley between the Balkans on the north and the Rhodope range on the south, the fruit trees were in full bloom, the air was laden with perfume, and we seemed to be in fairyland. Blooming time was past in Philippopolis when we reached there. We were gone ten days, and returned to find Samokov just waking into blossoms. So we had the delight of two springtimes.

M. J. W.

THE CONDITION OF WOMEN IN HEATHEN AND MOSLEM LANDS.

BY MISS MARY P. WRIGHT.

THE following are suggested as helps in the study of this theme:—

Books.—"Women of the Orient," Rev. R. C. Houghton; published by Phillips & Hunt, New York. "Japanese Girls and Women," Alice M. Bacon; published by Houghton, Mifflin & Co., Boston. "Kardoo," Miss Harriet G. Brittan. "Murdered Millions," with introduction by Rev. Thos. L. Cuyler; published at office of *Medical Missionary Record*, 118 East 45th Street, New York City. "Among the Tibetans," Isabella Bird Bishop; published by Fleming H. Revell Co., Chicago. "The Orient and its People," Mrs. I. L. Hauser.

Leaflets.—"Woman under the Ethnic Religions," Mrs. Moses Smith, price two cents; "Heathen Claims and Christian Duty," Mrs. Isabella Bird Bishop, price two cents; "Women of Turkey," Mrs. J. L. Coffing, price two cents; "Mothers and Homes in Africa," Mrs. Geo. H. Hull; "What a Century of Christianity Has Done for Women," Mrs. C. S. Savage, price two cents.

Magazine Articles.—"Children and Their Home Life in Africa," *Mission Studies*, March, 1891; "Cry of a Hindu Widow," *Mission Studies*, August, 1893; "Letter from Chas. Gutzlaff," *Mission Studies*, March, 1893; "Poor Dumb Mouths," *Mission Studies*, September, 1894; "What Christianity Has Done for Me," *Mission Studies*, September, 1894; "Woman in Turkey Sixty Years Ago," LIFE AND LIGHT, November, 1894; "What Gain for Women in India in Twenty-five Years," LIFE AND LIGHT, September, 1894; "If They Only Knew," LIFE AND LIGHT, December, 1892; "Contrasts," LIFE AND LIGHT, December, 1892; "Status of Moslem Women According to the Teaching of the Koran," *Missionary Review*, December, 1892; "Mohammedan Women," *Magazine of Christian Literature*, October, 1891 (reprinted from *Nineteenth Century*); "The Women of India," by Lady Dufferin, *Nineteenth Century*, August, 1891.

CHINA.

FROM A LETTER OF MISS GRACE WYCKOFF.

PANG-CHUANG, March 7, 1896.

OUR Girls' Boarding School closed a month ago for the winter vacation of a month, and at that time the work of touring and village visiting was nearly finished, and all the patients in the hospital had left for the New Year.

Our work is never completed when our year closes, but by the end of the Chinese year we hope to get odds and ends brought up.

The intercalary month made nearly six weeks' difference in the two festive occasions.

Now nearly the first month of the Chinese year is gone, and all the peculiar opportunities of the season are over.

The people of this village always turn out in full force for New Year calls, and New Year's day is a busy one. We had "Put on the new man" written in large characters on red paper pinned on the wall, and two or three scroll pictures on the life of Christ hung up.

On the second or third day all the women and girls of the village were invited to see some magic lantern pictures in the evening. Thus in these

ways, and by visits to various villages, many seeds of truth were scattered, which we hope will spring up to bring forth fruit in due season.

The Week of Prayer was a week to be remembered. We had daily meetings, and the church members, young and old, each received a blessing. Some of the little boys in the boys' school were deeply interested for their parents who are not Christians, and their requests and prayers for them were touching appeals. Quite a number of church members who, some for a longer, some for a shorter time, have been cold and indifferent, were led to publicly acknowledge their sins, and ask for prayers. All of this shows that the Spirit is in our midst, and the beginning of a rich blessing is already descending on the church.

We have had a remarkable winter, it has been so mild; no snow to speak of. This has made the winter easier for the poor people. Many were very destitute this year, owing to the floods and the two or three previous years of poor crops, though not so bad as this year. How we long for abundant harvests! The poor Chinese find it hard to get along anyway, but a bad year or two brings great distress.

With a church membership of over four hundred, it is not easy to decide whom to help among the many needy, and whom to refuse.

We have so many interesting cases of women who do find in Jesus such a friend as they find in no one else.

In a visit to a village, not long ago, an old church member came, and after a few general remarks she incidentally referred to her special sorrow. Her husband used to be in the church, but was expelled for going to the temple; and since then his attitude has been that of "I am not afraid of sinning if you are," to his wife. Poor woman! this has been a great grief to her.

On the occasion above mentioned, for some trifling reason, he had refused to speak to her for five days, and she was quite sad. We had time for only a few words, and later, when we were ready for meeting, I turned to her and said, "What would you like to sing?" She replied at once, "Let's sing,

'I am so glad that our Father in Heaven

Tells of his love in the Book he has given,'

and let us be joyful together." This woman has had six or seven children, and lost them all. The last son and her only little grandson died within a month of each other, three, yes, four years ago. It was a terrible blow to her, but she was very sweetly resigned to the Lord's will. So many, many times she has spoken of her strong hope and faith, and the comfort which she receives in her sorrow. One loves to think for these poor, weary, sad women what it will be to them to be there,—saved, redeemed, and received at last to the beautiful home prepared for those who love Him.

TURKEY.

Miss Johanna Zimmer, of Constantinople, writes:—

I AM received in many huts and some houses. There are so many sick in these poor homes, but one of the saddest is a young girl about eighteen who is insane since six years, when her father was brought home dead, and the child threw herself, Eastern fashion, over the coffin and injured her head. The poor widow has now to care for two children and herself, and many a night she says they go hungry to bed; but she is gentle, and I think she trusts the dear Lord to make all well. Such cases are sad, but yet the love of Christ can make them after all a blessing. Much harder is it to go to immoral people and such families. I have a great many, but I remember that we are commanded to sow faithfully. I feel better, also, about such circumstances, and leave the reaping to the Lord. Pray for me that I may be faithful and strong, and pray for my people that they may receive the Lord.

BULGARIA.

A WORD FROM MISS HASKELL.

WE had a great treat and blessing this fall in a visit from Miss Martha J. Maltby, of Columbus, Ohio. One day she came in to talk a little to my class on studies in Acts. The girls preferred to listen to her rather than to give their own opinions. One of them asked her what the gospel has done for England. Her reply was grand, but the one sentence she said at the beginning contained all the rest of the reply, "The gospel has taught the people of England the Fatherhood of God, and the brotherhood of man."

We have a faithful, earnest, peaceable, unselfish body of teachers, and the result is that strength which comes by union, and quite a turning unto the Lord in our midst. All the girls of the highest class think they are Christians, and the influence spreads on down through the school. One of those in the highest class has started a society of Christian Endeavor among the younger girls.

Last Sabbath we heard a powerful sermon from the text, "The wages of sin is death, but the gift of God is eternal life." In our school prayer meeting, in the evening, five told of their desire to be Christians.

JAPAN.

EXTRACT OF A LETTER FROM MISS SEARLE.

KOBE, May 29.

THIS week we are devoting our attention to our Japanese friends. We have just finished a two days' session of the annual meeting of an association of teachers in Christian girls' schools in this part of the country. Yesterday we invited them to lunch, and twenty-one of us, including our Japanese teachers, sat down to the table. To-morrow night we plan to have our two graduating classes to supper.

I wonder if you will be interested in a list of the questions about which we have been talking these two days: (1) How can we make the relations closer between the schools and the parents? (2) How shall the graduates of our schools, who return to their homes, use their education more efficiently in those homes? How can we help and encourage them? (3) What can we do toward teaching home-keeping in the schools? (4) How can we improve the social life in the boarding schools? (5) Is it well to have an industrial department in the city girls' schools? (6) How can we encourage girls, after they graduate in the country schools, to go to city schools? (7) Would it be well to prepare a singing book for the use of the girls' schools? (8) How can we make the names of departments and courses of study in our schools correspond better? (9) Would it be a good plan to give each girl a bit of land to cultivate? (10) Shall we combine the papers or magazines of the different schools, for the sake of improving the quality? This morning there was a general discussion on home education, in which many good thoughts were brought out.

This evening there was a public meeting in one of the churches. One of the speakers emphasized especially the importance of not trying to separate education and Christianity,—a separation which was advocated a year ago, when the association met in Kyoto.

 A LETTER FROM MISS DUDLEY.

UWAJIMA, June 5th.

HERE we are at the very farthest point of our trip, four hundred miles from Kobe. We have been gone four weeks to-day, and this is the fourteenth place we have visited. I took with me one of this year's graduates as a helper, and partly for the experience she needed. I found at our third stop-

ping place one of our best women in great trouble. She has been patient, and worked and waited, and kept her trouble to herself. The church say she has lived an upright, blameless life. I took her with me to a place where a Bible woman is needed, and, as I hoped, she was asked to remain. I then went on to Matsuyama and spent a few days with Miss Harwood, and took the Bible woman who was waiting for me and came here.

We are twenty-four hours by steamer from Matsuyama, and forty-eight from Kobe. I had planned to cross the island from Matsuyama to Kerchi, which I have done several times; but there is a high mountain range to cross, and the heavy rains have made the roads impassible, and so I am giving some time here. I visited the place once five years ago. It is almost at the extreme west end of Shikoku. A long point, or, as the Japanese say, nose, of land extends out into the sea.

The reduction in funds made a cut necessary, and only a young man, a native of the place, is at work here. The church here is largely composed of women, and silk culture is the chief industry. They have been busy day and night for almost a month, for the silkworms when they really get to eating need constant attention, and fresh mulberry leaves must be brought and stripped for them. I learned the other day what I did not know before: that as they rest every seventh day while they throw off the smaller skin and get a new and larger one, that if care is taken they can be made to rest on the Sabbath, and a Christian may rest if he sets his silkworms to hatch at the right time.

This place is very primitive; I would like to have you see it as I see it this morning. The mountains lie around it in a circle, and an arm of the sea lies blue and shining to the southwest. The mountains are terraced to the top, wheat patches are yellow for harvest, and mulberry trees make bright green patches. The streets are like the old-time streets of Boston, perhaps wider but winding, and the houses jut into the mud wall, while a brightly stained red lattice window adds color and beauty. As everywhere, the women need stirring up.

At a woman's meeting Tuesday evening twenty were out, and I made many calls. I believe the strength of the church is largely in the woman. At one place about four miles from Imabari, where half a dozen years ago a dozen Christians built a pretty little foreign style church, the situation was the best in town. But trouble came, and sin and dissension, as in some of Paul's early churches, and for three years the church has been closed. But I learned the other day when I visited the place that a dear old lady of seventy, a simple, uneducated woman of the lower class, and her widowed daughter, have been to church summer and winter, have kept it in order, and

Sundays have prayed together for the welfare of Zion. Do you wonder that when the Post Office department asked the church to sell them the building, even the sleepers in Zion were aroused. A debt of one hundred and eighty *en* must be paid. One man who had withdrawn from the church came forward and offered to pay half, and the Imabari church will aid in the other half. The Imabari pastor goes every week now to preach. Surely the prayers of these women have prevailed with God.

I have found much encouragement in this trip. I have visited most of the places before since my return a year ago, and see a decided change for the better. The pastors are waking up. New theology is getting out of date, and the workers are realizing the dangers. The greater danger that besets the church now, is looseness in Sabbath keeping and in Christian living. I am greatly pained to know that men who have stood at the front and suffered loss for Christ's sake, and who have made his name honored in Imabari and in the surrounding country, have yielded to this. One good man does not work on Sunday, but his workmen do. He does not drink, but he offers "saki" to his guests on heathen festival days. Another has fallen into disgraceful sin. But there is another side. There are men who are praying earnestly for the church; and God has sent a pastor who is not afraid to speak the truth. I made thirty-five calls with him,—twenty in one day. I know the people individually. For the sake of the past the men I have spoken of, receive me kindly, and I try to say the words they need to hear. I had the pleasure in Komatz of seeing the old Daimy, still in middle life, who became a Christian and did Christian work for three or four years, and then fell into sin and lived in the dark for five years, come out to church for the first time. I called on him Sunday afternoon, and he got out the Bible, worn and marked, and we read it together. His wife, a proud-spirited woman, sat by him. I believe they will both come back. And so all over the island there are new ones coming, and old ones coming back or to be reclaimed, and there are praying ones too.

I must tell you that here in this out-of-the-way place there is a Southern Methodist family. They came to the hotel and insisted that I come to them, occupying their prophet's chamber, which is in the adjoining building, and has a little sitting room attached, where my guests can come. So God anticipates our needs and supplies them.

One of the experienced pastors comes from Kobe to-day, and there will be special meetings, and communion on the Sabbath. Then we visit two small places over the mountain. I go back to Matsuyama and have a woman's meeting, and then home to Kobe.

MEXICO.

LETTER FROM NELLIE O. PRESCOTT.

PARRAL, June 20th.

THE new church was commenced the first of April, and we are now renting for our school. The house is quite satisfactory. Have two school-rooms, my room, a kitchen and dormitory for the girls, and two rooms

which a Mexican family occupies. There is a nice *patio* for playground. The great objection to the property is that it is situated at one side of the town. The children who live at the other side are complaining of the distance they have to come these warm days. We hoped to rent nearer the church and private property, but no house suitable was at the service of the Protestants. I hope it will not be long before we can buy property nearer the center, and at a reasonable price. Services are now being held in one of the schoolrooms. Mr. Olds hopes to be in the church sometime in the winter. The walls are up, and lumber is on the way for the roof.

Our six boarding girls paid within fifteen dollars (Mexican) of their boarding expenses last year. The ten dollars sent by Mrs. Hillis, of Magnolia, Iowa, will more than balance their account. Next year I intend to have the boarding department self-supporting. The girls went home the last of May, when our regular school closed. Am continuing with the day pupils till the middle of July, when the school passes a government examination. It is quite a relief not to have the girls to look after this hot weather.

Miss Dunning has partly promised to spend the vacation with me. We expect to be on the road most of the time, visiting ranches and near towns. She is going to bring her saddle, and I will try and rent one for myself. We hope our trips will be of profit to ourselves as well as those we meet. I wish we might go as far as Botopilas, but that is too far.

You may see something of our Christian Endeavor Convention in the *Advance*. It was a profitable time for all who attended, and a great treat to see and know Dr. and Mrs. Clark. The Convention will give a new impulse to all evangelical work in Mexico.

Our day school has been well attended this year. Have had sixty-eight enrolled. The Mexican assistant, who is paid ten dollars a month in Mexican money, has been everything I could desire in that line. She has been in our school ever since it began. She is not a brilliant scholar, but a most faithful Christian worker. A young lady, Lola Eloniaga, who has recently been received into the church, has offered her services in the school without remuneration. She was our delegate to Zacatecas convention, and has shown herself very useful to the cause in many ways.

Our women's meetings are so well attended that although it has seemed a burden sometimes to lead them, they have been kept up. Lola occasionally leads, and may soon take the full charge of them.

Five of our girls from the Chihuahua school returned this coming week. One of them will take her turn in leading when I am not here. When Mr. Case was here, the last of April, nineteen were received into the church. The greater part of these were members of the school.

The Christian Endeavor Society has had a very encouraging year. We rejoice in the signs of spiritual growth in both young and old. I hope to organize a Junior Society of Christian Endeavor when school begins again. Shall try to interest the members of the older society in leading it. I wish we had a Mrs. Clark to superintend it.

INDIA.

VILLAGE SCHOOLS IN INDIA.

BY MRS. BALLANTINE.

THESE schools are situated in villages of from eight hundred to eight thousand inhabitants. About half of them have some kind of a school building; the others are held in the native "rest house," or in pleasant weather under a tree.

The rest house belongs to the "public," and is used in various ways: by passing travelers for sleeping and cooking their meals, and by the villagers for loafing, smoking, and discussing all affairs in which they are interested. It is the home of goats, donkeys, buffaloes, and dogs, and a school held there is subject to every interruption, inconvenience, and annoyance. As a rule, the prosperity of a school is in proportion to the suitability of its building.

The teachers are mainly graduates of the Normal School in Ahmednagar. The teacher and his wife are often almost the only persons able to read in the village. If the teacher is a man of character, he soon makes his influence felt in the village; he often reads and writes the people's letters for them; is able to advise them in a wise way, and reports any cases of interest among them to the missionary. All the little girls who have come to the station school from outside have been brought here through the care and interest of the village teachers. They know their circumstances and their motives for wishing to come to school much better than we can know. It is quite against the popular feeling to send girls and boys to school together. After a girl is about ten years, her mother thinks she is quite too big to go to school unless I will take her into the girls' school. This feeling accounts for the small number of girls sent to the village schools, and for the little education they can get there. We make continuous efforts to get and keep girls at school, but it is very "hard work."

When work was first begun in the villages no building was allowed to be put up inside the village itself, but only outside. The village school, therefore, began as an outcast, and it is only within a very few years that it has begun to assert itself and rise in the social scale. After great opposition we have succeeded in carrying on several schools within the village proper, and to these schools have come children of middle as well as low caste. This never has been true of an outside school. Many villages are now eagerly asking for schools, but of late we have been so much cut in appropriations that we could hardly keep up work already begun, and no new work has been undertaken. We do not need expensive buildings, but what are built hereafter should be within the town, and substantial enough to avoid the expense of constant repair.

As it is, nearly every one of our teachers, pastors, and catechists has been a village boy, going first to school in his own little town, then taken to the station school, afterwards to the Ahmednagar Normal School; and after several years' experience in teaching some have been chosen for theological study, and have become pastors.

It is the same with many of the girls. I can think of a number of wild little girls whom I met in the villages during my first touring experiences ten years ago. Most of them have married teachers. Some of these are able to devote much of their time to school work. One of the teachers in my Rahuri Girls' School I found in a little village seven years ago. She came with us thirty miles in a bullock cart, and has studied with me or at Nagar ever since until June, when she came to be a teacher here. When I meet some of her Hindu relatives, then I realize what has been done for her. She would not have been allowed to go to the village school another day, but would have been married (a little girl of ten) to some old man. Her husband died when she was almost a baby, so the people regarded her as a widow. Now that she is a beautiful and educated girl she has many offers of marriage, but she prefers to keep on teaching.

We have had good rains this year, the people are prosperous, and we are looking forward to a delightful work among the villages this coming cold season.

As yet India has few practical reformers. One such has just passed away in Bombay, Mr. Madhavdas Raghunathdas. Believing in the remarriage of women, he married a widow, and in consequence suffered the fiercest persecution from his caste people,—persecution which ceased only with his life, though he lived to see his grandchildren grow up about him. As his wealth increased he spent large sums of money in securing to widows their just rights. So many widows “who preferred honorable marriage to a life of suffering or shame” were married from his house, that his residence was known as the “Widow Marriage Hall.” Courageous, consistent, and earnest, his death is a great loss to the cause of Hindu social reform. He has left a son who seems inclined to walk in the footsteps of his father, as a few days since a widow was remarried at his house.

By the party interested in Hindu social reform, efforts are being made to bring out from their seclusion those who have so long been held in bondage by custom. A popular form of entertainment is a lecture illustrated by a magic lantern. Ladies only are admitted to such entertainments. In one of the cities of Southern India it is proposed to provide a park which can be made sufficiently private to allow Indian ladies to avail themselves of the benefits of fresh air and sunlight, and to hold social intercourse with others of their own sex. Such movements, yet in their infancy, point to a growing feeling in the minds of both sexes that the walls of ignorance and superstition, which for centuries have kept woman in bondage in India, must be broken down.

The women of the Indian Christian community are making year by year, as regards educational attainments, a brighter record. The first Indian lady who graduated in arts was a Christian; so was the first who graduated in medicine. One Christian lady at least among the daughters of India has graduated in law, while two others, Mrs. S. Sattianadhan and Miss Tora Dutt, have won the approbation of European critics as writers in English. The Maharani regent of Mysore, a Hindu lady, knows besides her mother

tongue, which is Canarese, English, Sanskrit, Gujrati, and Hindustani. Those whose minds are capable of such cultivation and expansion will not always be kept in bondage. The women of India will yet play an important part in the civilization and evangelization of this great empire.—*N. T. Observer.*

MICRONESIA.

ANAPANO, RUK, Mar. 12, 1896.

MY DEAR MISS WINGATE: I had no time to write by the Star, but we expect an opportunity now soon to send mail, and so I will write and be ready. I have been exceeding weary most of the time since the Star left, but hope now to take up my regular work again. I have given myself extra time for rest, partly because I thought I ought to do so, and partly to please Miss Abell, who worries over me lest I shall break down. But I stayed because it seemed duty this year, and we have the promise that as our day our strength shall be. Miss Abell is also worn and needs a rest, which I hope she will be able to take next year. It was a strange providence which brought our new schooner to us a few hours after the Star left. Captain and Mrs. Bray and all the crew expected to return on the Star. They are still here, and it is not yet decided how they will return. We have enjoyed having Captain and Mrs. Bray and Carrie Bray here with us. Besides the social pleasure of seeing them they have come into our English service, and the captain's leading in Bible reading and talks on Christian living have been very helpful.

To-day it was necessary to go to Uman, an island ten miles south of here, and they took the schooner and all the girls, except two, with Miss Abell; so I am left here with two, and we are having a very quiet day. We returned two days since from a trip to the Mortlocks. I went with Mr. Price to help in the work as I did last year. Captain and Mrs. Bray and Carrie went with us, and they enjoyed visiting the islands they used to visit when on the Star. They found three of the young people whom they were interested in when they were here before, but who have become discouraged, and gone back to heathen ways. They promise now to begin new in the Christian life, and if they do, and live as they have been taught, their visit will not have been in vain. We have been much pleased with the work done this past year in most places. There seemed to have been a quickening of thought, and a desire to do better work for Jesus in most places, and the women reported to me their women's meetings had been kept up, and usually with a very good attendance. On Lukunor, where there is the largest population, Zenobia reported large meetings, sometimes as many as a hundred. She is the most capable of all the teachers' wives to attract and teach. At Oniop they reported fifty as their largest number present, and on Ta. Mary said they often had twenty present. At the other places they reported a good number. Then they had rebuilt the teacher's house and repaired the church, made new walks of coral pebbles in several places, and really seemed much more interested in their work than last year. At Nam-

alike they were repairing the church, but the teacher needs more teaching before he can lead his people further; and the same is true of Otal and Nama. They have had no teacher at Losap for some time, but in the hope that Mr. Price would bring them one they had built a new teacher's house. They were not disappointed, and when the teacher went on shore with Mr. Price he received a hearty welcome.

Mr. Price gathered the teachers of the Mortlock group at Satoan, and held a service with them after the general services were over, to talk of more earnest Christian living and a renewed consecration of themselves to the work; and they seemed to be very much in earnest as they responded to his appeals to them. I had a meeting with the wives of the teachers at the same time, which I hope will prove helpful to them for the year to come.

The hard part of the work is the tossing on the sea and the seasickness. I wondered as I lay in my berth whether that was much harder than touring on horseback in Turkey, or stopping in the dirty Chinese inns. At least one would not usually be sick in those countries. We had a quick passage, and the winds were favorable all of the way, and while we were in the lagoons we were very comfortable, but out in the open sea —. We will not look back at that, but our Father was very good to us, to quiet the sea while we left the schooner and went on shore in the boat, and at no place was there any accident or cause for fear. These are our Father's little ones, and precious in his sight, and they are more easily influenced than those who live nearer to civilization, and learn more of doubt and daring disobedience to God's laws.

I brought but one new girl this time but we hope in time to enlarge our numbers. There are several reasons why we could not do it just now. Our girls are all happy and well. I brought home one of Miss Fletcher's girls, who came to her home on Nama after Miss Fletcher's school was broken up, and was married. She is sick, and I brought her hoping that good food and care will make her well again. Her husband is a promising young man, and Mr. Price hopes to save him for Christian work.

We have had sad discouragements in some ways this year, and have been tempted to say, "What is the use of trying?" and we could only turn back to our Father's loving care, which has been continually over us, and say that this is his work, and he loves it as we never can. "Casting all your care upon Him," has had a new meaning, and has been full of comfort to me as never before. We are thankful for the new Robert W. Logan, and Captain Bray say she rides the waves beautifully, and in some ways is better than the first one. We are looking forward to the return of the Star, and wondering who is coming to our help.

I thank the one who sent me the Mizpah Calendar. It is so nice to have it at the beginning of the year, so as to keep in touch with you at home, who are carrying this mission work on your hearts daily.

Now may our Father add his blessing to all that the dear home workers are trying to do to bring "the whole wide world to Jesus."

Yours very sincerely,

ROSE M. KINNEY.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Belvidere, First Ch., 2.70; Blue Island, 12; Champaign, 6; Chicago, California Ave. Ch., Miss. Union, 5; Kenwood Ev. Ch., 40; New England Ch., 24.35; South Ch., 100; Elgin, First Ch., Miss. Guild, 15; Harvey, 5; La Grange, W. M. U., 20; Lyonsville, 5; Odell, W. M. U., 15; Plymouth, 10; Princeton, 10; Rantoul, W. M. U., 7; Rockford, First Ch., 14.60; Winnebago, 5,	296 65
JUNIOR Y. L. M. S.: Chicago, First Ch., 31; Galesburg, Philergians, 5; Glencoe, 12,	48 00
Y. P. M. S.: Galesburg, Knox College, C. E.: Chicago, Auburn Park Ch., 10, First Ch., 5, Leavitt St. Ch., 25, South Ch., 10, Tabernacle Ch., 5; Marshall, First Ch., 5,	117 00
THE KING'S DAUGHTERS: Chicago, Kenwood Ev. Ch., 25; Rogers Park, Covenant Circle, 8,	60 00
JUVENILE: Chicago, Lake View, Ch. of the Redeemer, 3; Poplar Grove, 2.75,	33 00
JUNIOR C. E.: Caledonia, 2.07; Farmington, 1.50; Roscoe, 5; Somonauk, 3.50,	5 75
SPECIAL FOR THE ARMENIAN SUFFERERS: Champaign, 13.50; Joy Prairie, Mrs. J. B. Williams, 5,	12 07
	18 50
Total,	590 97

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Anderson, Aux., 5.08; Cardonia, 1.50; East Chicago, 5; Indianapolis, Mayflower Ch., 6.90; Kokomo, 10; Macksville, 6; Terre Haute, First Ch., 15, Second Ch., 2.50,	51 98
JUNIOR: Terre Haute, First Ch., C. E.: Macksville, 1; Terre Haute, First Ch., 10, Second Ch., 2.50,	5 00
JUNIOR C. E.: Anderson, SUNDAY SCHOOLS: Angola, 4.70; Macksville, 1.25; Terre Haute, First Ch., 5, Second Ch., 2.50,	13 50
	2 00
Total,	13 45
	85 93

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 5.75; Anamosa, 8.75; Aurelia, Two Friends, 1.50; Cedar Rapids, 2.45; Chester Centre, 2.31; Davenport, Edwards Ch., 6; Genoa Bluffs, 6.38; Gilbert Station, 7.20; Grinnell, 19, Ladies' Social, 50, Benevolent Soc., 5; Hull, 12; Iowa Falls, bal. to const. L. M. Mrs. F. B. Parmelee, 9.25; Magnolia, 2.53; Manchester, 5, Two Friends, in memory of Miss Julia Kingsley, 10; Ogdan, 4.50; Onawa, 2.42; Pleasant Prairie, Ladies' Aid Soc., 5; Sabula, Mrs. H. Wood, 10; Thank Off., 1; Sioux City, Pilgrim Ch., 4.36; Sloan, 9; A Friend, 50 cts.; Whitney, 5; Wittenberg, 6.60,	291 50
JUNIOR: Genoa Bluffs, King's Daughters, 2.08; Grinnell, 14.85,	16 93

JUVENILE: Cedar Rapids, Willing Workers, 1; Grinnell, Busy Bees, proceeds of festival, S. Br., 26.50, W. Br. 46; A Few Ladies for Mrs. Coffing's Work, 25; Os-kaloosa, Opportunity Club, 5,	103 50
SUNDAY SCHOOLS: Anamosa, 3.52; Grinnell, 4.71; Sabula, 3; Salem, Mrs. Pierce's Class of Boys, 75 cts.,	11 98
Of the above amount, 28.31 was collected by Miss Mary P. Wright.	
Traveling expenses returned by Miss Wright,	2 14
	336 05

KANSAS.

BRANCH.—Mrs. T. S. Mason, of Topeka, Treas. Dodge City, A Friend, 1; Parsons, 5; Auburn, 7; Blue Rapids, 6,	19 00
C. E.: Smith Center, 3.41; Osborne, 4; Russell, 5; Sterling, 5,	17 41
SPECIAL: Leavenworth, A Few Friends for a Special Object,	500 00
	536 41
Less expenses,	12 08
Total,	524 33

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Clinton, 7; Greenville, 6.93; Jackson, First Ch., 50; Leslie, H. & F. S., 2; Lansing, Plymouth Ch., 35.53; Michigan, sale of Jewelry at Board Rooms, 2.50; Stanton, 4.50; Sandstone, 6.40; Three Oaks, 17.74; Webster, 10,	142 60
JUNIOR: Moline, 12.50; Pontiac, 10,	22 50
C. E.: Allegan, 14.50; Clare, 2.50; Dowagiac, 4; Lansing, Plymouth Ch., 9.25,	30 25
JUVENILE: Grand Rapids, Park Ch., Willing Workers,	5 00
JUVENILE C. E.: Lansing, Plymouth Ch., For ARMENIAN SUFFERERS: Ann Arbor, Friends,	2 00
	5 00
Total,	207 35

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Brainerd, First Ch., 5; Faribault, 10; Minneapolis, Park Ave. Ch., 12.03; Moorhead, 14.03; Northfield, 12.39,	53 45
C. E.: Brownton, 2; Faribault, 25; Minneapolis, Park Ave. Ch., 5; Princeton, 10.20; St. Paul, Plymouth Ch., 14,	56 20
JUNIOR C. E.: Lake City, 1; Minneapolis, Plymouth Ch., 5; St. Paul, Park Ch., 2.35; Springfield, 3,	11 35
SUNDAY SCHOOLS: Anoka, 7.76; Brainerd, First Ch., 5; Plainview, 50 cts.,	13 26
SPECIAL: St. Paul, Park Ch., Jun. C. E., for Bible for Micronesia, care of Miss Hoppin,	1 09
	135 26
Less expenses,	12 90
Total,	122 36

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. St. Louis, First Ch., 86.67, Pilgrim Ch., 26.50; Compton Hill Ch., 31.01; Webster Groves, 29.02,	173 20
C. E.: Springfield, First Ch.,	5 00
SUNDAY SCHOOLS: Amity, 4; St. Louis, Compton Hill Ch., 7.20; Webster Groves, 7.50,	18 70
	196 90
Less expenses,	109 10
Total,	87 80

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas.	
C. E.: Grand Forks,	5 00
JUVENILE: Cummings, Christian Soldiers,	3 00
Total,	8 00

OHIO.

BRANCH.—Mrs. George H. Ely, of Elyria, Treas. Akron, First Ch., 40; Andover, 10; Burton, 10; Chatham, 5; Cleveland, Hough Ave. Ch., 8, Pilgrim Ch., 35; Conneaut, 12.50; Cortland, 2.70; Elyria, 37.25; Kellogsville, 4.45; Marietta, First Ch., 55.59; Marysville, 3.50; Mesopotamia, 4; Rootstown, 12.56; Steuben, 10; Toledo, Washington St. Ch., 13.65; Wellington, 15.73; W. Williamsfield, 10,	280 93
C. E.: Cleveland, Euclid Ave. Ch., 10; Columbus, Plymouth Ch., 20; Dover, 5; Gomer, 3; Marysville, 10.30; Toledo, Central Ch., 5,	53 30
JUVENILE: Tallmadge, Cheerful Workers,	5 00
JUNIOR C. E.: Cleveland, Euclid Ave. Ch., 2.80; Hudson, 5; Medina, 4,	11 80
	360 03
ARMENIAN RELIEF: Mansfield, Mrs. P.,	5 00
Total,	365 03

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Crested Butte, 15.85; Denver, Second Ch., 10, Third Ch., 5, North Ch., 3.60, Boulevard Ch., 2.73, Villa Park Ch., 2; Golden, Jessie Hesse, 50 cts.; Harmon, 4.25; Highland Lake, 4.75, of which 2.85 for Armenian sufferers; Pueblo, First Ch., 12; Whitewater, 1.50,	62 18
C. E.: Colorado Springs, First Ch., 15; Denver, First Ch., 10, Plymouth Ch., 8.75, North Ch., 17 50; Trinidad, 5,	56 25
JUNIOR C. E.: Denver, Third Ch., 2.50, So. Broadway Ch., 7,	9 50
Total,	127 93

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Frankfort, 2; Santee Agency, Native Women's Miss. Soc., 5; Santee Agency, Pilgrim Ch., 12,	19 00
UNION C. E.—Faulkton, for Hadjin Home,	20 00
C. E.—Sioux Falls,	2 72
SUNDAY SCHOOL: Sioux Falls, Primary,	3 05
JUNIOR C. E.: Milbank,	4 00
Total,	48 77

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, First Ch., 19.25; Columbus, 13; Grand Rapids and Centralia, 26 25; Hayward, 6.70; Milwaukee, Plymouth Ch., 50; Platteville, 25; Wauwatosa, 14,	154 20
JUNIOR: Colona, C. E., 5; Janesville, Lodi Band, 25; Kenosha, Y. P., 9; La Crosse, C. E., 10; Milwaukee, Grand Ave. Ch., Y. L. M. C., 29; Downer College, 33.50; Ripon, C. E., 5; Wyoming, C. E., 4.83; Whitewater, S. S., 10,	131 33
SUNDAY SCHOOL: Green Bay, First Pres. Ch.,	14 00
SPECIAL: Milwaukee, Mrs. E. D. Holton, for Miss Anna Millard's Bible Reader in Bombay,	30 00
ARMENIAN RELIEF: River Falls, 2.70; for Marsovan, Turkey—Wisconsin, 25,	27 70
	35 ⁵ / ₁₀ 23
Less expenses,	17 14
Total,	340 19

LIFE MEMBERS: Platteville, Auxiliary, Mrs. Nellie M. Bennett; Janesville, Lodi Band, Miss Nellie Kent.

WYOMING.

UNION.—Mrs. H. N. Smith, of Rock Springs, Treas.	
JUVENILE: Cheyenne, Coral Workers,	20 00
Total,	20 00

AFRICA.

Mount Selinda.—Miss Nancy Jones,	25 00
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CHINA.

Peking.—Surplus, per Miss Chapin,	17 05
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KENTUCKY.

Williamsburg.—Mrs. J. C. Bateham,	5 00
Total,	5 00

IDAHO.

Boise, C. E.,	5 00
Total,	5 00

MISCELLANEOUS.

Sale of leaflets, 7.84; boxes, 25 cts.; envelopes, 70 cts.; manuals, 1.50; articles donated, 16.14; book, etc., 72 cts.; Mrs. H., for printing, 3.75; box at Rooms for Armenian sufferers, 56 cts.,	31 46
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Receipts for month,	2,948 12
Previously acknowledged,	26,420 80
Total since Oct. 24, 1895,	\$29,368 92

MRS. ALFRED B. WILLCOX,

Ass't Treas.

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